Vol. LXXVIII No. 5 May, 1928

The Ecclesiastical Review

A Monthly Publication for the Clergy Cum Approbatione Superiorum

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AMERICAN ECCLESIASTICAL REVIEW

PUBLISHED AT
113 E. Chestnut Street
Lancaster, Pa.

1305 Arch Street
PHILADELPHIA

GENERAL OFFICES
1305 Arch Street
Philadelphia, Pa.

Copyright, 1928: American Ecclesiastical Review

Subscription Price: United States and Canada, $4.00—Foreign Postage, $1.00 additional

Sole Agents { Great Britain: Burns, Oates & Washbourne, 8 Paternoster Row, London, E. C., 4
Ireland: Catholic Truth Society of Ireland, 24 Upper O'Connell St., Dublin
Australia: W. P. Linehan, 8 Bourke St., Melbourne

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EIGHTH SERIES.—VOL. VIII.—(LXXVIII).—MAY, 1928.—NO. 5.

DEVOTION TO THE SACRED HEART.

WHEN St. Margaret Mary had heard from the lips of our Saviour that He had chosen her to propagate the devotion to His Sacred Heart, her humility was greatly alarmed. But, mindful of the words of our Saviour: "I have chosen you as an abyss of unworthiness and ignorance for the accomplishment of this great design, so that all may be done by me," she looked upon herself merely as an unworthy instrument in the hands of her Master. The future history of the devotion clearly shows that, in spite of great personal efforts, she did not contribute much to its spread during her lifetime. Difficulties arose from all sides, especially from the Sisters of her own convent, who looked with disfavor upon the novelty of her devotional practices and even doubted her sincerity. This hostile attitude of the Sisters can easily be understood when we remember that the devotion to the Sacred Heart was unknown at the Convent of Paray up to that time and that St. Francis of Sales, their founder, had warned them against novelties in devotion. Thus, to quote St. Margaret Mary herself: "The most virtuous Sisters of the community appeared at first to be the most opposed." She relates an incident which illustrates how she was handicapped. The incident occurred as late as 1685, ten years after her final great revelation. "I found no means," she writes, "of making known the devotion to the Sacred Heart, which was all that I desired. The following was the first occasion with which His goodness provided me. The feast of St. Margaret, my patron Saint, happened to fall on a Friday (July 20, 1685). I requested our novices, of whom I had charge at that time, to pay to the

Sacred Heart of our Lord whatever little marks of respect they proposed to pay to me on that day. This they gladly agreed to do. Accordingly they prepared a little altar, and upon it they placed a little picture of the Sacred Heart, sketched with a pen. To this we endeavored to show every mark of honor which the Divine Heart itself suggested to us. This drew upon me, and upon them also, many humiliations, contradictions, and mortifications." On this occasion, namely, she sent one of the novices to invite some of the professed Sisters to take part in their devotion. One of the Sisters thus invited said to the novice: "Go and tell your Mistress that true devotion consists in the practice of our Rules and Constitutions; this is what she should teach you and what you should practise."

Father de la Colombière, whom our Lord had designated as adviser and helper in her mission, was sent to England by his superiors in September 1676 to be preacher to Mary Beatrice d'Este, duchess of York, the future queen of James II of England. Toward the end of 1678 he was accused of being implicated in the "Popish Plot," and banished from England. Returning to France, he was appointed spiritual director of the Jesuit scholastics at Lyons, but soon fell sick and died while on a visit at Paray, 15 February, 1682. Two years after his death his *Retraite Spirituelle* was published. It contained his personal reflections during a retreat which he made at London in 1677. In it we find the following: "I have recognized that God desires my services in bringing about the accomplishment of His wishes regarding the devotion which He suggested to a person to whom He communicates Himself very confidentially. God disclosed Himself to this person whom we have good reason to believe to be according to His Heart, owing to the great graces which He bestowed upon her. She explained them to me and I ordered her to put in writing what she had told me." The *Retraite* was publicly read in the refectory of the convent at Paray, and it soon became an open secret among the Sisters that Margaret Mary was the person to whom Father de la Colombière referred. Still the opposition continued. Margaret's humility forbade her to speak openly of the great revelations made to her by the Sacred Heart. But in obedience to her confessor, Father Rolin, S. J., she committed them to writing and also

made them known to her superior, Mother de Soumaise, and later to Mother Greyfié who succeeded de Soumaise in 1678. It was not till after the death of Margaret Mary, 17 October, 1690, that these revelations and promises became generally known. Father John Croiset, S. J., who had been preparing a work on the devotion to the Sacred Heart during the lifetime and with the assistance of Margaret Mary, now that she was dead, added to his work a sketch of her life with long extracts from letters which he had received from her, and published it at Lyons in 1691. The publication of this book, which was soon translated into Italian and Spanish, gave fresh impulse to the spread of the devotion.[1]

But enemies of the devotion were not wanting, who mustered all their forces to combat its progress and, if possible, to extinguish it entirely. The religion of tender love which underlies the devotion of the Sacred Heart went directly counter to the doctrine of the inaccessibilty of our Saviour which was propounded by the Jansenists. Making common cause with the encyclopedists, the rationalists, the Josephists and the Protestants, these bitter enemies of the Sacred Heart used every possible weapon to crush the devotion which was so annoying to their religious tenets. The learned and pious Bishop Lanquet[2] of Soissons, a member of the French Academy, who wrote a life of Margaret Mary and in other ways fostered the devotion, was denounced and ridiculed by them as an illiterate and a disgrace to the Academy. The devotion to the Sacred Heart was decried as cardiolatry (heart-worship), its defenders were nicknamed *cordicoli* or Alacocquists and accused of idolatry and superstition, as if they worshipped the Sacred Heart isolated from Christ and His divinity. Some of the most bitter and sarcastic defamers were Bishop Ricci[3]

[1] For some unexplained reason, Father Croiset's book was put on the Index in 1704. Father Galliffet, S.J., was probably not far from hitting the mark when in 1724 he answered as follows to Mgr. Lanquet who asked him why the book was put on the Index: "La nouvauté de la chose, quelques manquements de formalités requises ici, et peut-être un peu de malignité de la part des hommes et beaucoup certainement de la part de l'enfer." (See Letierce, *Etude sur la Sacré-Cœur*, Paris, 1890-1, vol. II, p. 96.) The book was again removed from the Index in 1887.

[2] Jean-Joseph Lanquet, *La vie de la vénérable Mère Marguerite-Marie*, Paris, 1729.

[3] Pope Pius VI in his Constitution *Auctorem fidei* of August 28, 1794, condemned 85 propositions of the pseudo-synod of Pistoia. The propositions 63 and 64 among these condemned propositions attack the devotion to the Sacred Heart. See Cavallera, *Thesaurus Doctrinae Catholicae*, Paris, 1920, no. 839.

with his heretical synod of Pistoia (1786), C. Blasi,[4] A. Giorgi, Professor Fassini of the University of Pisa, and the *Annali Ecclesiastici*[5] in Italy; Voltaire, the encyclopedists, Abbé Grégoire,[6] M. Tabaraud[7] and the *Nouvelles Ecclesiastiques*[8] in France; M. A. Wittola,[9] and John C. Huber, chiefly by means of the *Wiener Kirchen-Zeitung,* in Austria.

The enemies of the devotion went so far as to appeal to the secular power to punish its promoters and in Austria the "Sacristan" Emperor Joseph II only too readily acceded to their demands. Thus the Jesuit Max Hell, curator of the astronomical observatory at Vienna, was fined 500 florins for spreading pamphlets which advocated the devotion and a certain Canon Fast of the cathedral of Vienna was fined and imprisoned for the same reason. During the French Revolution the veneration of a picture of the Sacred Heart was in a few instances punished with death. Thus Madame de Bilyais and her two daughters expiated at the guillotine their "crime" of embroidering scapulars of the Sacred Heart, and Sister Catherine Joussemet was executed because 250 of these scapulars were found in her possession.

But the devotion of the Sacred Heart stood the test of Gamaliel: "If this work be of men, it will come to naught, but if it be of God, you cannot overthrow it."[10] Despite all opposition, the devotion took deep root in the hearts of the faithful and spread out its branches over the whole world. Rome, however, was slow and prudent in giving its official approbation. The first request came in 1697 from Mary Beatrice d'Este, the exiled queen of England, who in behalf of the nuns of the Visitation asked the Apostolic See to grant

[4] C. Blasi, *De festo Cordis Jesu dissertatio commonitoria,* Rome, 1765.

[5] The *Annali Ecclesiastici* was published at Florence from 1780-1791.

[6] H. Grégoire, anc. évèque constitut. de Blois, *Histoire des sectes religieuses,* article *Les Cordicoles,* Paris, 1814, vol. I, p. 333, and sec. ed. Paris, 1828, vol. II, p. 244.

[7] *Des Sacrés Cœurs de Jésus et de Marie,* par un veteran du sacerdoce (M. Tabaraud), Paris, 1823.

[8] *Nouvelles Ecclesiastiques* was an extremely mendacious and bitterly calumnious Jansenistic periodical. It was founded in 1729 by a priest named Fontaine de la Roche and published weekly. In its early years its place of publication was kept a secret.

[9] Wittola was a provost at Vienna. In 1784 he became editor of the *Wiener Kirchen-Zeitung.*

[10] Acts of the Apostles, 4:38-39.

a proper Mass and Office in honor of the Sacred Heart for all the convents of the Visitation. Rome refused, but softened its refusal by granting them a Mass in honor of the Five Wounds. The decree to this effect is dated 30 March, 1697. Ten years later the Visitandines repeated their request for a proper Mass of the Sacred Heart. In his answer dated 4 June, 1707, Pope Clement XI praised them for their piety and zeal but advised them to await patiently the judgment of the Church, adding that by their humble submission they would conform with the wishes of the Sacred Heart itself. A new effort to obtain Rome's approbation for a proper Mass and Office was made by Father Galliffet, S. J., in 1727. The Sacred Congregation decided to postpone action at that time, giving as its answer: "Non proposita" (12 July, 1727). Two years later Father Galliffet renewed his request and on 30 July, 1729, the Sacred Congregation answered: "Negative." Two reasons moved the Congregation to withhold its approbation at this time: first, Father Galliffet based his petition on the assumption that the heart is the organ and seat of love, a physiological question which it was outside the sphere of the Roman Congregation to decide; second, Rome did not wish to resuscitate the stir created by the recent bull *Unigenitus* which condemned the Jansenistic doctrines of Quesnel.

Although Rome did not deem it opportune to give a direct approbation to the cult of the Sacred Heart at that time, it approved it indirectly by permitting the establishment of numerous confraternities in honor of the Sacred Heart and by granting them various indulgences. As early as 1698, only eight years after the death of St. Margaret Mary, there were thirteen such confraternities which had received briefs of indulgences from the Holy See. In the year 1726 there existed 296 such papal briefs, and in the year 1764 as many as 1089 briefs of indulgences had been issued by Rome to confraternities of the Sacred Heart. In Rome itself a confraternity was erected in 1729. Among the names of its members are found St. Leonard of Port Maurice, Mauritio, St. Paul of the Cross, Blessed Caspar de Buffalo, the Venerable Vincenzo Strambi, Bishop of Civita Vecchia, besides many cardinals, bishops, and noblemen. By a brief dated 7 March, 1732, Pope Clement XII granted it various privileges and indulgences and raised

it to the rank of an archconfraternity with powers to affiliate similar confraternities.[11]

Finally, upon the urgent request of the episcopate of Poland and the archconfraternity of Rome, the Holy See gave its official approbation to the cult of the Sacred Heart by granting a proper Office and Mass and fixing the Friday after the octave of Corpus Christi as the day on which the feast of the Sacred Heart was to be celebrated. The papal decree, dated 25 January, 1765, granted this privilege only to the kingdom of Poland and to the archconfraternity of Rome, but from that time on any diocese or religious community could obtain the same privilege by merely asking the Holy See. By a decree dated 23 August, 1856, Pope Pius IX extended the feast of the Sacred Heart to the universal Church with the rite of a double major. Leo XIII raised the feast to a double of the first class on 28 June, 1889. The same pontiff solemnly consecrated the whole human race to the Sacred Heart at the passing of the nineteenth and the beginning of the twentieth century, first on the feast of the Sacred Heart, 11 June, 1899, then again on the same feast, 22 June, 1900. In his encyclical of 25 May, 1899, Leo XIII refers to this memorable consecration of the whole human race to the Sacred Heart as the greatest act of his pontificate. Pius X, by a decree dated 22 August, 1906, ordered the annual renewal of this Act of Consecration in all parish churches and wherever the feast of the Sacred Heart is celebrated. Finally Pius XI in his encyclical of 11 December, 1925 prescribed that the consecration of the human race to the Sacred Heart should take place every year on the newly established feast of Christ the King according to a formula sent to the ordinaries by the S. Congregation of Rites, 17 October, 1925, leaving it free to make the Act of Consecration also on the feast of the Sacred Heart, but enjoining the use of the new formula.[12]

The devotion of the Sacred Heart has in our days become the most popular, the most cherished and the most effective of Catholic devotions. The promise which our Lord made to St. Margaret Mary: "I shall reign despite my enemies and despite all those who oppose the devotion," has been literally fulfilled.

[11] Beringer-Steinen, *Die Ablässe* (Paderborn, 1922), II, 124.

[12] See *Acta Ap. Sed.*, Vol. XVIII, 319-320.

It was mentioned before that the theological foundation of the Sacred Heart devotion is entirely independent of the revelations made to St. Margaret Mary. Still it is an indisputable fact that nearly all the devotional practices in honor of the Sacred Heart which exist in the Church to-day by her own approval and recommendation, owe their origin to the revelations of St. Margaret Mary. It will therefore not be foreign to our subject to make clear the Catholic standpoint on the value of private revelations.

No private revelation can add anything to the *depositum fidei* which has been entrusted to the safekeeping of the Church by Christ and His Apostles. Hence no private revelation can in itself ever become the object of an infallible pronouncement of the Church or the Pope. Moreover no private revelation can ever proffer an absolutely certain criterion of its Divine origin. The Church has given her explicit approval to the private revelations of St. Hildegard, St. Bridget, St. Catherine of Sienna, St. Margaret Mary; and to those of St. Mechtild, St. Gertrude, St. Theresa, etc., she accords a benevolent toleration. But in neither case does she guarantee the fact or authenticity of the revelation. By her approval she merely guarantees that the contents of the revelation are not opposed to Catholic faith and morals. This has been expressly stated by Pope Benedict XIV in his well known treatise: *De Servorum Dei Beatificatione et Beatorum Canonizatione,* III, cap. 53. Hence no private revelation, as such, is an article of faith. It would therefore not be heresy to doubt or deny the fact or authenticity of any and every private revelation, even though it has the explicit approval of the Church. But if the Church has not only approved a private revelation, but has also made it the occasion to institute and highly recommend certain devotional practices, it would, to say the least, be a mark of great disrespect toward the magisterium which the Church exercises, under the guidance of the Holy Ghost, to doubt or deny the fact or authenticity of such a revelation. Now the revelations of St. Margaret Mary have become the occasion for the Church to establish or highly recommend a number of devotional practices in honor of the Sacred Heart.

THE GREAT PROMISE

Among the revelations of St. Margaret Mary are twelve promises made to her in behalf of those who render due love, veneration, thanks and reparation to the Sacred Heart. The last of these promises is generally known as the "Great Promise". Its wording, as written by St. Margaret Mary herself, formed part of a letter which the saint wrote to her former superior, Mother De Soumaise. The autograph letter was for a time preserved at the Visitation Convent of Dijon, but was unfortunately lost along with other correspondence of Mother De Soumaise during the disorders of the French Revolution in 1789. Copies of the promise are found in the life of the saint, written by her contemporary Sisters of Paray, likewise in her life written by Mgr. Lanquet in 1729, and in the life written by Nicollet in 1765. Since these and various other copies existed alongside the original manuscript of the saint until its disappearance in 1789, and still exist to-day, there can be no reasonable doubt that the text of the promise as we have it now, is substantially identical with the original manuscript. Her recent biographer, A. Hamon, thinks that the following text of the promise which he found in a manuscript at Roanne is an exact copy of the original: "Et un jour de vendredi, pendant la sainte communion, il fut dit ces paroles à son indigne esclave, si elle ne se trompe: 'Je te promets, dans l'excessive miséricorde de mon Cœur, que son amour tout-puissant accordera à tous ceux qui communieront neuf premiers vendredis du mois de suite la grace de la pénitence finale, ne mourant point en sa disgrâce ni sans recevoir leurs sacrements, se rendant leur asile assuré en ce dernier moment."—"One Friday, during Holy Communion, these words were spoken to His unworthy slave, if she do not deceive herself: *'I promise thee in the excessive mercy of My Heart that Its all-powerful love will grant to all those who shall communicate on nine first Fridays of the month successively the grace of final repentance; they will not die in His disgrace nor without receiving their sacraments, My Heart becoming their secure refuge in this last moment.'*"

The words "si elle ne se trompe" (if she do not deceive herself) may appear to indicate that the saint had some doubt as to the reality of the revelation. But the explanation is

given by her superior, Mother De Greyfié in a memoir which she wrote two months after the saint's death. In this memoir the Mother Superior writes that she had told Margaret Mary never to speak of the extraordinary graces which she received except in terms of doubt, such as "il me semble" or "il m'a semblé" or "si je ne me trompe". The Superior adds that Margaret Mary scrupulously carried out these orders.[13] The phrase "without receiving *their* sacraments" (sans recevoir *leurs* sacraments) is a provincialism which was in common use in Burgundy and is still used in different parts of France. The Latin version of the Great Promise has been incorporated in the canonization bull of St. Margaret Mary, dated 13 May, 1920: "Tibi polliceor, in profusa mei Cordis misericordia, si qui per novem continentes menses, singulis sextis feriis quoquo mense primis occurrentibus, sacratissimam mensam adeant, omnipotentem Cordis mei amorem poenitentiae finalis beneficium eis concesurum: in offensa apud me haud ipsi morientur neque sanctis non exceptis sacramentis: ac, in postremis illis momentis, tutum eis asylum Cor meum praebebit."[14]

The theological soundness of the Great Promise is beyond question, since it has the positive approval of the Church and has now been inserted in the canonization bull of St. Margaret Mary. Before giving her approval to the promise, the Church examined it carefully. It may be of interest to mention that the Visitation Convent in Rome is in possession of the Italian translation of the writings of St. Margaret Mary which was used by the Roman theologians during the process of her beatification. In this manuscript the text of the Great Promise is indicated by heavy pencil strokes on the margin, a sign that the theologians did not pass it over without mature consideration.

The promise is unquestionably a very extraordinary one. The plain language in which it is expressed leaves no room for misunderstanding its meaning. All those who receive Holy Communion on the first Friday of nine consecutive months (of course, worthily, in honor of the Sacred Heart, and with the intention of having the promise fulfilled on them) will obtain the grace of final penitence and will not die in

[13] *Vies et Œuvres*, I, 130.

[14] *Acta S. Sedis*, Vol. XII, 503.

God's disfavor. Some one may object that this is in open contradiction to the Council of Trent (session 6, canon 16) which anathematizes those who say that we can have absolute and infallible certainty of final perseverance. But the certainty of final perseverance which attaches to the nine first Fridays is not absolute and infallible; it is only a moral certainty. We can never have absolute and infallible certainty whether the promise was actually made or not; whether, if made, it was accurately recorded; whether we received Holy Communion with the proper intention and disposition, etc. Hence there still remains room for error and reason to work out our salvation with fear and trembling. If the promise was made (of this we are morally certain), and if we fulfilled the required conditions (of this we can also be morally certain), then our eternal salvation is assured.

The promise is absolute. Final repentance or not dying in God's disfavor is guaranteed to all who sincerely and worthily make the nine first Fridays. The words "without receiving their last sacraments" are merely explanatory of the absolute promise that "they will not die in God's disgrace". Hence the last sacraments are guaranteed only in so far as they are necessary for not dying in God's disgrace. Sudden death without the last sacraments may overtake those who made the first Fridays with the right intention, as long as they do not die in God's disgrace.

The title to not dying in God's disgrace, which has been acquired by those who fulfilled the conditions, does not give rise to the sin of presumption. As a reward for the honor and love which they have rendered to the Sacred Heart, God's grace will triumph over human weakness, presumption or obstinacy. God, who gives fully sufficient grace to all men, will in virtue of this promise grant the graces of which He knows that they must be efficacious, i. e. of which He knows that they will be followed on the part of man by such acts as assure his eternal salvation. One who sincerely makes the first Fridays with the intention that the Great Promise be fulfilled on him, will obtain the wished-for Divine help to remain in God's grace or to return to it before death.

MICHAEL OTT, O.S.B.

Mt. Angel, Oregon

THE CHURCH AND THE PROBLEM OF MENTAL DEFICIENCY.

THOUGH the world can pride itself on progress in dealing with many of its difficulties, the two central social problems, poverty and delinquency, show no signs of approaching a radical solution. In fact, delinquency seems to be making further and further inroads into the normal strata of society.

One possible reason for this is that we have only commenced to think about and deal with these problems in terms of causes. The poor and delinquent are often given merely symptomatic treatment and then justice and charity rest satisfied with having done a service to humanity. Murderers are executed, thieves are put in prison, delinquent children are spoken to, the poor have pittances doled out to them, and the more fortunate members of society feel that they have done all that can possibly be done to overcome poverty and crime.

If poverty and delinquency are ever going to be seriously checked we must look back of the criminal and the poor, to the causes of pauperism and crime. When the United States took over the canal zone it was impossible to carry out the work of construction because the workers in this region would soon succumb to yellow fever and malaria. It was necessary to eliminate yellow fever if the canal was ever to be built. It would not do to build hospitals for yellow fever patients and treat their symptoms when they appeared. The only reasonable procedure was to think in terms of causality and eliminate the mosquito that American medicine had determined to be the cause and to make the canal region again the paradise that it had been before the Spaniard brought infected negro slaves to contaminate the country.

Will we ever learn this lesson in dealing with the problems of poverty and delinquency or will we still continue to do nothing more than build orphan asylums and poor houses, reformatories and jails? The problem naturally is much more complicated than the discovery of a parasite that infects mosquitoes and men. But it is nevertheless approachable from the point of view of causality.

We may divide our delinquents into two groups which fade imperceptibly into each other. One is made up of the criminals with normal or even brilliant minds. With this

group I am not now dealing. I feel, however, that it is far more numerous in our country than it need be because of the fallacy which maintains that education must consist in mere intellectual instruction and the consequent development of schools from which religion is excluded. But let us turn to the other group, which is one of considerable size and let us try to think of it in terms of causes.

Whence does it arise? From the milieu [1] of the undesirables: the street loafers and the street walkers, the denizens of alleys and low-class tenements, the keepers of dirty and immoral houses, the children whose clothes are never mended and seldom washed, the families who live promiscuously in a single room, the truants and wanderers, the frequenters of low class places of amusements, those who have no ambition and no insight into the better things of life, who eat and drink and indulge their passions till they die in the charity wards of hospitals, in poor houses, penitentiaries, in homes for the aged or asylums for the insane. Many of them were once pretty, interesting children. They entered school along with other children. But they did not make progress. Their minds were not attuned to the mode of instruction in vogue in the ordinary type of school. It is not true of most of them that they were incapable of learning, for it has been shown that their type can make considerable progress when the mode of instruction is adapted to their ability. They lost interest; they became truants and wanderers; they left school early unprepared for life. They drifted into the milieu of the undesirables created by the very conditions of which they themselves were a product.

They did their share toward handing down the tradition of the milieu. They married and sent their children into the milieu from which they themselves had arisen, or into which they had fallen. There are many studies which show that this milieu of undesirables is composed to a considerable extent of individuals of subnormal mentality. One most unfortunate element of this milieu is the unmarried mother. A recent study by Charlotte Lowe in *Mental Hygiene* (1927 XI, No. 4),

[1] By milieu is meant an environmental condition, consisting of persons and surroundings, in which an individual lives and from which he imbibes ideals and principles as unconsciously as we derive oxygen from the air we breathe.

shows that 47% of 344 girls studied in this survey had intelligence quotients[1] between 55 and 84.

On the other hand some of these girls had normal and supernormal intelligence. But we may consider it probable that one factor in the delinquency of the normals was contact with the surroundings and mode of life that is created by the milieu of undesirables of which we are speaking. So that the milieu, while constituted largely and essentially of subnormal intelligence, draws into its maelstrom individuals of normal and supernormal mentality who are allowed to venture too close to its edges. An unpublished study which investigated not only the unmarried mother, but also the fathers of their illegitimate children shows that the fathers, also, are largely of subnormal mentality.

Any investigation of the numbers of this milieu will show the presence of a considerable group which a psychiatrist would designate as suffering from the disorder that he terms constitutional psychopathic inferiority. We cannot discuss in detail the constitutional psychopath, but we may point out that most of them are of subnormal intelligence and that is is quite possible that their abnormal emotional reactions are due in part to a long history of maladjustment in school and home surroundings. In other words, the so-called constitutional psychopath needs from early years a type of training different from what obtains in the ordinary type of grade school. If school and home factors could be properly adjusted, the number of constitutional psychopaths could be materially lessened. Only those who have practical experience in dealing with juvenile delinquents can appreciate what an important causal factor in crime would thus be profoundly affected.

Some people are under the impression that those families who apply for help to the various organizations of charity are merely the victims of unfortunate circumstances, such as the death of a father, the sickness of the mother, etc. This is sometimes the case, but there is a very large group of these families that belong to the milieu of the undesirables of whom we are speaking. Charity that merely doles out pittances to

[1] The intelligence quotient is the ratio of the mental age to the chronological age multiplied by a hundred. For example, a child of 10 who measured only 6 years on the mental tests, would have an intelligence quotient of 60. 16 is usually regarded as adult mentality in calculating the ratio.

these unfortunates and never looks to the causes of their existence and, therefore, does nothing to cure the situation, merely mops up the water but never mends the leak. As a matter of fact that is what our charity drives at times accomplish; thousands and thousands every year to mop up the water, but not a penny to mend the leak. But what are we going to do about it? Let us look first at some solutions that have been tried.

The simplest thing to do with the backward child is to put him out of school. This is frequently done and is almost certain to be the result when his maladjustment leads to behavior difficulties. Some children are so unfortunate as to be diagnosed morons before they are placed in a Catholic orphan asylum. I know one case in which this happened to a child of fourteen. The director of charities decided that morons could not be put in Catholic orphan asylums. [All orphan asylums have nevertheless their due proportion of undiagnosed morons.] She must go to the state home for feebleminded and be brought up in a place where the consolations of religion are reduced to monthly Mass. But the state home had a long waiting list. The child was, therefore, put in a boarding home; which is the unfortunate solution in many such cases. An illegitimate pregnancy quickly followed and the child is now being brought up in a home for delinquent girls.

We cannot hope for any real solution of the problem by excluding these children from Catholic schools and charitable institutions. This is merely to increase the milieu of the undesirables which we should try to eliminate by thinking and acting in terms of causes.

I once addressed a meeting of Catholic diocesan superintendents of schools. One of the Reverend Fathers after my address spoke of his solution of the problem. When he finds a child of subnormal intelligence who can not make his grades, he deals with him gently and kindly and promotes him grade after grade in spite of manifest deficiencies. At the end he gets his diploma just like any other child. But with all deference to one who has no doubt had a great deal of experience, I would like to ask, Is this preparing a child to carry the burdens of life? After years of blankness and mere attendance without the reward of accomplishment the child is turned out on the world equipped for nothing and doomed to failure.

The solution in the public school system is the ungraded school with a special type of instruction. I know of no Catholic school system that has attempted this. Nor have they as a rule any special classes with manual training for subnormal children. It is, however, far better than no solution at all; and when the child has a good home, it is a great help. The development of a good stable type of character demands more than instruction during school hours. It means the leading of a wholesome Christian life with the stimulation of good example and the support and restraint of judicious correction. Where good home influence is lacking or replaced by the evil surroundings of the dirty or immoral home, little can be expected from sending a child to an ungraded school.

Some directors of Catholic diocesan charities think that the solution for the problem we are discussing is the state home for feebleminded children. I once discussed a paper on the backward child at a meeting of the Catholic Educational Association and advocated Catholic homes for backward children that they might be granted the blessing and the graces of Catholic life in Catholic surroundings. The chairman of the meeting deprecated my solution as an unwise expenditure of money given for Catholic charity and pointed out that in his diocese the problem of religious instruction of the feebleminded was taken care of satisfactorily by a priest who went to the state home regularly every month and said Mass for the Catholic inmates. It was the old policy of toil and trouble to mop up the water while nothing is done to stop the leak.

As a matter of fact there are certain drawbacks to the state home as a solution for our problem. In the first place the state home takes care of only those who are definitely feebleminded. But the milieu of undesirables is made up of the upper-grade morons, the borderline, and those of dull or low grade normal mentality. At best then the state home is only a partial solution for our problem.

Furthermore some state homes are all that they can be under the circumstances, but not all that they should be. I know of one where legislation provided for grounds and buildings, but no teachers. The home became a place for the custodial care of the delinquent defective. Could we consider it an adequate solution of a Catholic child's problem, who when

about ten was diagnosed as a moron and sent to such an institution?

And then we must remember that when a Catholic feeble-minded child is sent to a state home, especially when young, it means practically that he is deprived for the rest of his days of the consolations and blessings of the Faith. Whenever I witness the happy religious life of the children in my little St. Gertrude's School with their morning Mass, and daily Communion, and the tender care and instruction of the Sisters, I cannot but be grateful that for this *pusillus grex* at least, the blessings of the Faith have been preserved. I see them enter with no understanding of the truths of religion. I watch the light of faith gradually dawn in their minds till they commence to beg for Holy Communion and to conquer their faults that they may be allowed to receive Jesus in their hearts; and then I think: What would have been the result had those who understood so little been sent to a state home with only monthly religious instructions for which their minds had not been prepared and which therefore they could not understand?

I feel sure that when Christ opened his arms and said *Suffer the little children to come unto Me,* that He did not mean to exclude from this invitation those little ones who through no fault of their own must remain little children in their mental life all the days that they abide on earth. Surely there must be some misunderstanding when the diocesan director of Catholic charities says: This is a state problem with which we are not concerned.

For years I have been advocating this point of view and a little while ago I established St. Gertrude's School of Arts and Crafts in which to try out a small unit that would commence to deal causally with the milieu of undesirables by properly caring for the candidates for this milieu before they entered it. This meant a school for subnormals who become discouraged in the ordinary school because they do not keep up with the others; that is the upper-grade moron, the borderline and those of limited but essentially normal intelligence. Technically this means children with intelligence quotients ranging from 65 to 85.

The remarkable change that comes over these children when under the constant influence of Catholic surroundings, the

elimination of abnormalities of behavior, their happiness, due largely to the blessings of a Catholic life in a Catholic atmosphere, all lead me to believe that the most satisfactory solution to the problem that confronts us is the multiplication and improvement of such little beginnings.

Approximately 2% of the children enrolled in the schools are subnormal and need a special type of training. For this type of training a teacher is requisite who has made a study of the methods of dealing with the backward child and the number in her class must be limited, preferably not over fifteen. Certificates of this special training are required in many states. There is no Catholic school where this special training may be obtained. At present the Church in the United States is practically unequipped to deal with the problem; and yet religion means more to these unfortunate children than anything else.

Eventually homes for backward children can be made to a large extent self-supporting. Dr. Bernstein has been able to make the colonies he has founded from the Rome State School eighty per cent self-supporting. This could perhaps be improved upon. At all events the burden on Catholic charity need not be as great as it seems at first sight. The commercial mobilization of the defectives to do the unskilled and semi-skilled labor of the world has magnificent possibilities that will one day be realized. Let us hope that the problem will be solved, not by commerce, but by religion, that the toil of the defective may be rewarded by the joy and peace of believing.

It will be noticed that I have said nothing so far about heredity and the problem of feeblemindedness. The reason for this is that I believe that heredity is not the sole factor and that when we speak of transmission from generation to generation we must take into consideration not only what is handed down by the germ plasm but also what is perpetuated by the milieu of the environment. There are social as well as biological factors in the problem that confronts us.

The older view, advocated by Goddard and also by the Cold Spring Harbor eugenists, that the transmission of feeblemindedness is almost exclusively a problem of Mendelian inheritance, is now generally admitted to be extreme. Nevertheless certain of our Catholic charity organizations seemed to

have been influenced by the fallacy in settling down to the comfortable conviction that they can get rid of their feeble-minded problems in this and future generations by turning over their morons to the state to be locked up in state institutions for the rest of their lives.

Some feeblemindedness is hereditary, but a considerable portion of it is not. Therefore sterilization and segregation can never eliminate the mental defective from society and never do away with crime and pauperism that proceed directly or indirectly from low grade mentality. Furthermore Catholic charity deals with the individual. A sterilized individual turned loose to propagate crime and disease cannot be regarded as having been dealt with in a satisfactory manner, even if delinquency were transmitted by purely biological factors and had nothing to do with the perpetuation of a milieu by sociological laws.

Nor can Catholic charity look with complete satisfaction upon the solution of the problem by isolating the mental defective for life behind the walls of a state institution. *Suffer the little children to come unto Me and forbid them not, for of such is the kingdom of heaven.* This is the principle which Catholic charity will apply even to those who through no fault of their own must remain children all their lives.

DOM THOMAS VERNER MOORE, O.S.B.

St. Anselm's Priory, Washington, D. C.

CATHOLIC ACTION AND THE HOLY GHOST.

UNITY of action among Catholics is often notably lacking. The cause is partly to be sought back in the days of persecution when coöperation in external works was impossible. The coöperative habit was lost by generations of inaction. It takes time to re-form it. A contributing cause has been the abnormal growth of forces destructive of broad outlook and harmonious fellowship. The chief of these forces are Nationalism, which *The Commonweal* of recent date calls "the great serpent of nationalistic hate", and Capitalism, which, according to Pope Leo XIII, has placed upon the poor a burden little less than slavery itself. If one adds to these causes, the inevitable accentuation of faith and government within the

Church during the last three centuries, one may see why it is that we have a Catholic body loyal in believing and obedient to authority, yet failing to grasp the need and the advantage of corporate action in dealing with problems of interdiocesan or national scope.

A fact, brought home to the writer on many occasions, is that ordinary faithful lay Catholics in recently settled mission sections of our country are better acquainted with, and far more concerned about, the work of the Church as a whole, and more widely awake to the benefits of coöperation, than are their fellows in older sections. The reason, doubtless, is that the weak realize their weakness in the face of an uphill struggle and look to their stronger brethren for support; while those who enjoy the luxuries of religion feel sufficient unto themselves.

The outward and visible unity of the Church, says Cardinal Manning, "is the result of its inward unity, which is invisible; and no external unity could exist—or, if it, for a time, could be put together, would endure—unless it springs from an internal unity, which in itself is imperishable. . . . The visible unity is the outward expression of the internal unity from which it springs."[1] This internal unity is the unity of Faith and Charity. What has happened seems to be that one phase of this internal unity has, for a long time, been under-developed. There is no question as to the strength of Faith, nor as to the existence of Charity as a grace imparted to those who receive the sacraments and who pray. The question is one of utilizing this grace in daily life, of giving expression to this new "power" of the soul in external manifestations of supernatural fellowship. Either this "power" has been allowed to lie dormant in the soul, or its field of operation has been seriously restricted by the causes above enumerated.

"There has always been," writes Manning, "and always will be, in the one Church of God, which is the Body of Christ, *a line, a chain of fellowship,* of those who believe and are united vitally and by the Holy Ghost to their Divine Head in Heaven."[2] This chain of fellowship has not been broken, but who will say that, in our day, it is as evident as when, in

[1] *The Four Great Evils of the Day,* pp. 118, 119.

[2] Ibid., p. 112.

the Church's early days, pagan despisers of Christianity exclaimed in wonder, "See how these Christians love one another!" They constantly manifested the fellowship uniting them in "One Body and One Spirit". Realizing that the chain of fellowship in the Church was forged by the Holy Ghost, and that its strength and effectiveness depend on free coöperation with the Holy Ghost in giving it expression, Pope Leo XIII issued, 4 May, 1897, his Encyclical Letter, "Divinum Illud", which is a clear exposition of the indwelling of the Holy Ghost in the Church and in the souls of the just; and a burning appeal, "flowing from a paternal heart", for renewed devotion to Him whose function it is to "renew the face of the earth".

Thirty years have passed since Leo wrote his inspired and inspiring document, and yet devotion to the Holy Ghost grows slowly. Prayers to the Third Divine Person are not conspicuous in manuals of devotion. Instructions for the faithful are rarely given, outside of the Feast of Pentecost, on this phase of Catholic doctrine, so fertile of good works in more Catholic times. The twofold work of the Holy Ghost is not adequately explained in our Catechisms. How many are there who see only an accidental connexion in those articles of the Apostles' Creed: "I believe in the Holy Ghost, the Holy Catholic Church, the Communion of Saints". Here is not a mere order of enumeration but a vital relationship, which, if known and understood, would do much to remove the barriers which now block the way to the fulfillment of the claims of Catholic brotherhood.

Pope Leo exhorts "all preachers and those having the care of souls" to "remember that it is their duty to instruct their people more diligently and more fully about the Holy Ghost", and especially about "the multitude and greatness of the benefits which have been bestowed, and are constantly bestowed, upon us by this Divine Giver".

The mystery of the Incarnation was the work of the Holy Ghost. Speaking of the Blessed Virgin, Scripture says: "She was found with child of the Holy Ghost".[3] Therefore in the Creed, we say "I believe in Jesus Christ . . . who was conceived of the Holy Ghost". Moreover, the human soul of

[3] Matt. 1:18.

Christ was sanctified by the Holy Ghost, and His human body was the temple of the Holy Ghost. When the Holy Ghost appeared at the Baptism of Christ, there were foreshadowed the internal mission of the Spirit in the souls of the just and His external mission in the Church, both being included in the term "Temporal Mission".

The Holy Ghost dwells in the Church. He is the soul of the Mystical Body of which Christ is the Head. In the Church, the Holy Ghost completes and seals the deposit of doctrine committed to the Apostles.[4] "When He the Spirit of Truth shall come, He will teach you all truth".[5] He makes Himself responsible for the Church's teaching just as the human soul is responsible for the words uttered by the human tongue. The Church, then, is the mouthpiece of the Holy Ghost and from this the fact of infallibility follows.

His presence in the Church is perpetual. "I will ask the Father and He will give you another Paraclete, that He may abide with you forever, the Spirit of Truth".[6] Moreover, He provides for the government of the Church by the selection of bishops. "The Holy Ghost hath placed you bishops to rule the Church of God".[7] The power of forgiving sin in the ministry of the Church, is the gift of the Holy Ghost. "Receive ye the Holy Ghost; whose sins you shall forgive, they are forgiven them."[8]

As the human soul, being spiritual and indivisible, is in the whole body and wholly in every member of the body, so the Holy Ghost is not only in the Church as a whole, but is wholly in every member of the Church. While the whole Church can never separate itself from the Spirit, the individual member may do so. Mortal sin drives out the Spirit of God from the soul, wherein it took up its dwelling at Baptism.

The perfect natural man is one in whom complete harmony exists between the members of the body and the soul; when the members readily execute the desires of the soul and when each member possesses that physical perfection which enables

[4] Pope Leo's Encyclical, "Divinum Illud".
[5] John 16: 12-13.
[6] John 14: 16-17.
[7] Acts 20: 28.
[8] John 20: 22-23.

it to respond fully when required and to coördinate harmoniously with other members. Similarly, the Church, the mystical Body of Christ, is perfect when there is harmony between the members of the Church and the Holy Spirit, and when there is coöperation among the members in carrying out the desires and commands of the Spirit. A member actuated by any form of selfishness hinders the smooth functioning of the whole Body, and prevents the Holy Spirit from fulfilling His full mission.

"The Charity of God", says St. Paul, "is poured out into our hearts by the Holy Ghost who is given to us".[9] What is the Charity of God? "In this we have known the Charity of God", says St. John, "because He hath laid down His life for us: and we ought to lay down our lives for the brethren".[10] "By this hath the Charity of God appeared toward us, because God hath sent His only begotten Son into the world. . . . If God hath so loved us, we also ought to love one another".[11] If, then, there is anywhere lack of fellowship among Catholics, or a fellowship whittled down to conform to human or worldly standards, the conclusion is inevitable that Catholics have set boundary lines to the "Charity of God", not knowing what they did. They have "grieved the Holy Spirit of God whereby they are sealed".[12] They have lost appreciation of the Holy Spirit's mission and their part in its fulfillment. They cannot be classed altogether with those who replied to St. Paul, "We have not so much as heard whether there be a Holy Ghost",[13] but they are numbered among those who have failed to walk worthy of the vocation in which they are called.

We ought, says Pope Leo, confidently and continually to beg of the Holy Ghost "to illumine us daily more and more with His light and inflame us with His Charity; for, thus inspired with faith and love, we may press onward earnestly toward our eternal reward, since He is the pledge of our inheritance". When we come into that inheritance, we shall be sharers for eternity in the fellowship of knowledge and love of the

[9] Romans 5:5.
[10] I John 3:16.
[11] I John 4:9-13.
[12] Ephes. 4:30.
[13] Ephes. 1:14.

Blessed Trinity. We can begin now what will be consummated then by showing before the world that "we are builded together into an habitation of God in the Spirit." [14]

Below is appended a list of books and pamphlets in English on the Holy Ghost which may prove helpful to those wishing to foster this devotion. In compiling this list, the writer engaged the coöperation of ten publishing houses in the United States, Canada, and England.

In general, the publishers report very little demand for books on the Holy Ghost. A well known English firm gives the following report:

Manual of Devotions in Honor of the Holy Ghost—	about	1250	copies	in 2	yrs.
The Forgotten Paraclete—	"	1200	"	" 4	"
Little Handbook of the Archconfraternity of the Holy Ghost—	"	50	"	" 3	"
Internal Mission of the Holy Ghost—	"	300	"	" 4	"
Temporal Mission of the Holy Ghost—	"	100	"	" 4	"

The first two books mentioned in this list are newer publications, which accounts for the larger sales.

One American publisher states that, of the many books in English on the Holy Ghost, the majority are by non-Catholic authors. This seems to be supported by a list obtained from the Congressional Library, Washington. Of thirty-three publications in the Library, only three are by Catholic authors. The available works by Catholic authors, according to the publishers, number only seventeen. Of the works by non-Catholic authors, one is in its twelfth edition with seventy-nine thousand issued. In addition to the seventeen works mentioned below, attention is directed to three excellent pamphlets of recent date, viz:

Devotion to the Holy Spirit, by the Rev. Joseph McSorley, C.S.P. (Paulist Press).
Hugo's Praise of Love, by the same author.
The Secret of Union—Pope Leo XIII Teaches It (a reprint of the Encyclical "Divinum Illud" by the Catholic Truth Society of Canada, Toronto).

At the end of the first mentioned pamphlet, there is appended a list of twenty-five volumes, many of which deal with the Interior Life, the beginning and development of which is the work of the Holy Spirit.

The Liturgical Year, Vol. II., by Dom Prosper Gueranger, translated by Dom Laurence Shepherd, has a very clear ex-

[14] Ephes. 2:22.

position of the mission of the Holy Ghost, which gives a good basis for instructions to the people and for further study on this subject.

To sum up the whole doctrine of our sanctification by the Holy Ghost, Gaume, in the *Catechism of Perseverance,* Vol. II., quotes St. Thomas, 1^a, 2^{ae} LXIX., LXX., as follows: "Far from destroying nature, grace perfects it, by communicating to it faith, hope and charity. This Divine sap is set in motion by the action of the Gifts of the Holy Ghost, like the sap of a tree by the heat of the rays of the sun. The result of this supernatural action is the fruits of the Holy Ghost. The possession of the fruits of the Holy Ghost leads to the Beatitudes, the foretaste of a blessed eternity, in which deified man becomes happy with the happiness, and perfect with the perfection, of God Himself: just as in a tree, the motion of the sap is directed toward the fruit, or, if I may so speak, toward the happiness of the tree, since it attains the end for which it was created."

"It is the Holy Ghost," says Gaume, "who by His salutary influence makes us see, relish and practise the truths that emanate from the Father and that are taught by the Son." The social effect arises from the fact that those who are thus sanctified become themselves sanctifiers of their fellows. "From this thought how many holy souls, a thousand times more useful to society than all our legislators and academicians, have drawn and still draw the principle and the rule of that life of sacrifice and good example which the world so much admires, but of which it does not understand the secret! Let all men . . . allow themselves to be guided by the Holy Spirit and the world, and society, and families shall be saved. For right reason, soundness of judgment, purity of morals, shall then succeed to the contrary disorders, and the Spirit of Goodness shall everywhere take the place of the Spirit of Wickedness".

The work of the Holy Ghost is summed up in the word sanctification. Sanctity or holiness consists above all in growth of Charity; and Charity is the virtue which unites us with one another and with the Blessed Trinity. The following prayer is published in leaflet form by the C. T. S. of Canada:

Almighty Father in Heaven, I love Thee with my whole soul. I desire to love Thee evermore. Grant me grace to love Thee as Thy eternal Son and Thy Holy Spirit love Thee.

My beloved Jesus, I love Thee with all the love of my heart. I desire to love Thee evermore. Grant me grace to love Thee as Thy eternal Father and Thy Holy Spirit love Thee.

Holy Spirit of love and grace, I love Thee most devoutly. I desire to love Thee evermore. Grant me grace to love Thee as Thou art loved by the Father and by Jesus Christ, His only begotten Son.

Ever adorable and Blessed Trinity, I unite my love with the mutual love of the three Divine Persons, and I carry it on to my neighbors as creatures made in the image and likeness of three Divine Persons eternally loving one another. Amen.

Devine, *Pentecost Reading.*
Diocesan Priest (Anonymous), *Sermons on the Holy Ghost.*
Elliott, *A Novena to the Holy Ghost.*
Faber, *Short Readings on Devotion to the Holy Ghost.*
Father John Mary, *Manual of Devotion in Honor of the Holy Ghost.*
Felix of Jesus, *Manual of Prayers to the Holy Ghost.*
Froget, *Indwelling of the Holy Spirit.*
Jarrett, *Abiding Presence of the Holy Ghost in the Soul.*
Lambing, *Come, Holy Ghost.*
The Fountain of Living Water.
Landrieux, *The Forgotten Paraclete.*
Little, *Handbook of the Archconfraternity of the Holy Ghost.*
Manning, *Temporal Mission of the Holy Ghost.*
Internal Mission of the Holy Ghost.
Meschler, *The Gift of Pentecost.*
Plus, *God Within Us.*
Stadelman, *Glories of the Holy Ghost.*

JOHN R. MACDONALD

Georgeville, Nova Scotia

FOR THE BETTER UNDERSTANDING OF DANTE.

Consider ye the seed from which ye sprang;
Ye were not made to live like unto brutes,
But for pursuit of virtue and of knowledge.
(Inferno, XXVI, 120.)

FOR a better understanding of Dante we must boldly set aside all traditional researches and tiresome studies; all dry philological, chronological, mathematical, ethnological, astronomical questions, and even some very subtle philosophical and theological discussions. We must take Dante's book and read it with reflection and earnestness, as it was written by the thoughtful, wandering, sorrow-stricken author; and thus, sharing his very feelings, we shall fully realize what his book

is:—an incomparable work of art, and of singular moral and religious usefulness for all persons and all times. What does it profit me to know how many years Dante spent in writing his sacred poem; or how many days his mystical journey through Hell, Purgatory, and Paradise lasted; or who is the "Greyhound" [1] or the "Grand Old Man" in the isle of Crete; [2] or how Dante wrote this word or that, and how often he used it?

When they had treated of these and similar questions, our old professors were wont to say with satisfaction: "Now you are well equipped; now you are prepared to read, understand and taste Dante!"—Yes; now we are tired, exhausted; now, filled with bitterness and hatred against it, we fling the book aside, out of temper with writers, books, and professors. Such, or so, was our silent reply. That is the result of vain and fatiguing research. If this toil may be endured by old, reflective scholars, it is always unbearable to young students.

I remember when I studied the sacred poem, about twenty years ago. I had a professor who was a famous Dante scholar. But he was a fanatic on theological questions whether Dante followed St. Thomas Aquinas more than St. Bonaventure; and to what extent; and in what passages of his poem and other works. After a few lectures I became extremely weary, like my fellow students. School became martyrdom, and I longed for relief, for a declaimed reading of Dante's poem, in which the learned professor was wonderful. But such a delight was very rare, because it was considered trifling and unbecoming.

I had afterward another professor in the same field. He, too, was deeply learned in Dante's Book; but he dwelt about half a year on the Ptolemaic system, and the constellations mentioned in the sacred poem. One can easily imagine how I was getting along with such a research. I felt myself all the time like an ass, heavily burdened, climbing slowly up a mountain. Were Dante in my place, I think, he would have mercilessly condemned that teacher to the Inferno for having tortured his pupils.

And yet till yesterday, as it were, the study of Dante—as of all classical authors—was thus blindly pursued in our schools. Hence the decay of fine arts in modern times. But

[1] Inf. I, 101.
[2] Inf. XIV, 103.

now, it seems, a new era dawns, in which the slogan to all should be: study for life's sake, according to nature.

This is precisely what Dante aimed at in his book. He was an implacable foe of art for art's sake, of science for science's sake. In his mature age he never took up the pen, never wrote a line, never used an image or a simile, just to amuse himself or others; but he always looked for good; and to good—as a man and as a writer—he directed all his activity. What was the result of such constant purpose, followed with such earnestness? The result was an admirable book, a splendid edifice towering above all others, from the top of which the *severe man* speaks loud to all the world, from century to century, unceasingly.

It is interesting to search briefly through what mysterious ways God led Dante to become the teacher of mankind, to learn how the invisible hand of Divine Providence raised him to such a height.

Falling in love with Beatrice, when he was but nine years old,[3] and perhaps while the heavenly little girl was devoutly praying in church, Dante, the future terrible poet, for many a year lived innocently a child-like life, delighted with her look, and following and singing her virtues in his youthful poems. Till Beatrice's death he went on happy, dwelling in an ideal world of flowers, studying and amusing himself with his lyric verses, with his lovely art. How beautiful those years! But how brief! They vanished like a dream. They were truly " La Vita Nuova ", The New Life, as Dante himself called and described them in his little juvenile book, mixed with prose and poetry. He was a boy, not a man; but in the designs of God the boy had to become a " man " in the Shakespearean meaning of the word, and through what trials!

As he was gracefully dreaming and sweetly sighing with love by day and night, the reality, the hard reality came unexpectedly. The angel of his life suddenly disappeared. Upon the threshold of her " second age ",[4] when she was but twenty-five years old, Beatrice died. Dante remained heart-broken. Happiness is not a fruit of this wretched world. " Every more

[3] Purg. XXX, 42. Longfellow's translation is the one quoted throughout this article.

[4] Purg. XXX, 125.

joyful day of our life is the first to fly away." [5] Disappointments, sorrows, anguish, fall quickly one upon another, and the poor human being, enlightened by its own mournful experience, remembers or learns that Heaven, only Heaven is the fatherland of our bliss.

To Dante Beatrice's death was the first stroke in life, which later on—within about twelve years—was to be followed by another more painful, the exile; and then by others and others, till the end of his miserable life at Ravenna, on the Adriatic shore. To Dante that was also the starting-point of another life all shaped with violent passions, troubles, adversities. No longer the lover guiltlessly sighing "like a furnace, and making soft ballads"; but the sinner, the philosopher, the political fighter, and, finally, the wanderer and the sublime poet.

Dante mourned a long time disconsolately his dead Beatrice. One day, as he was so weeping and leaning upon a window-sill of his house, he saw a handsome girl looking pitifully on him from a window of the opposite house. Tender-natured, Dante was soon caught by her love. God knows what thenceforth his life became. That girl was not Beatrice; she was not virtuous; she was a merely worldly girl. Slumbering in sensual love and pleasure as he was, Dante unconsciously abandoned the true way, and fell into the dark forest of evil, and so long and so far wandered in it that, from one abyss precipitating down into another, he at last came to the pass which never yet a living person left.[6]

To get an idea of those years of his, one must read thoughtfully and compare carefully with one another the *Vita Nuova* and Cantos XXX, XXXI, XIX of *Purgatorio,* and the I,—V, of *Inferno*: listen to the severe rebukes of the majestic Beatrice; look on the humble, shameful, weeping Dante, and he will understand enough.

How did it happen? Had not the poet been largely gifted by nature and by God's grace? Was he not become such in his "new life potentially, that every righteous habit would have made admirable proof in him?" Yes, all that is true;

[5] Leopardi.
[6] Inf. I, 26.

yet Dante "turned his steps into untrue ways, pursuing false images of good, that never fulfil any promises"; yet he heard the "Sirens", and instead of rising up to follow Beatrice, "ascended from flesh to spirit and, therefore, increased with beauty and virtue, he stooped his pinions downward." . . . "The things that present were—with their false pleasure turned aside my steps, soon as your countenance concealed itself." [7] Before the allurements of youthful eyes and the charm of sensible beauty, no high talent is able to stand, no genius is "fence" strong enough. Only prudent flight, with help from on high, makes man safe.

Moreover, at that time Dante entangled himself in political contests and parties; ambition assailed his mind; thus the moral condition of his stirred heart grew worse and worse. Beatrice from Heaven looking down on the wandering sheep, on the prodigal son, was praying for him, "impetrating inspirations, by means of which in dreams and otherwise" she tried to call him back; but in vain. Dante, ensnared in pleasures, despised everything. He was nearly hardened of heart. "So low he fell, that all appliances—For his salvation were already short,—Save showing him the people of perdition." [8]

Eternity! Hell, forever! At the dreadful thought, at the lively vision of that awful world where there "shall be weeping and gnashing of teeth",[9] Dante shuddered. In his aberrations and sins happily he had not lost Faith. Thus, "midway upon the journey of our life",[10] in the Holy Year 1300, Dante found himself, as St. Paul upon the road to Damascus, as St. Augustine at the preaching of St. Ambrose in Milan, as thousands and thousands of others throughout the world, through all centuries.

Dante was frightened nearly to death,[11] and hastened to issue forth from the dark forest, as a poor wrecked one from the sea; and repentant he went humbly to Rome on foot, singing Psalms with other people, to gain the sacred indulgences of the Jubilee.[12] He began a new life; but he never

[7] Purg. XXXI, 35.
[8] Purg. XXX, 138.
[9] St. Matth. 22:13.
[10] Inf. I, 1.
[11] Inf. I, 7.
[12] Inf. XVIII, 28.

forgot that his conversion had been wrought by a special grace of God, granted to him through the intercession of the Blessed Virgin,[13] whose name he ever invoked morning and evening,[14] and who, therefore, will play a main part in the poem.

Two years later the political disturbances in Florence rose to such a height that Dante with his friends was unexpectedly cast forth into exile, and all his property was confiscated. What was his life thenceforth? A life of wandering and sorrow, of humiliations and grief, for him; but for us, a life most fruitful, because that poor, homeless, friendless, loveless, grievous life gave us the *Divine Comedy*. Thomas Carlyle is right in saying that, had Dante continued as a magistrate, a prior in Florence; had all gone right with him, the world should have lacked one of the most notable words ever spoken or sung; and the ten dumb centuries of Christendom had continued voiceless.

Constrained as he was to depart from Florence and followed by shame and dishonor (Such is ever the cruel philosophy of the world; the one stricken is wrong, he is guilty; he justly deserved the punishment), Dante ought to have abandoned everything most tenderly beloved, and wandering from castle to castle, from patron to patron, should have "proved how savours of salt the bread of others, and how hard a road is the going down and up another's stairs". And "it weighed more upon his shoulders the bad and foolish company of the other exiles who in their madness, wickedness, and bestiality, became his enemies".[15]

No resting-place for him in this earthly world, no friends, no solace for his sore miseries. Thus the Eternal World with its awful reality appeared more vivid to the high mind of Dante. It touched sensibly and almost absorbed his great soul, which henceforth remained faithful to God and never could be overcome by misfortune. He felt himself in sooth "four-square against the blows of chance"[16] Thus in his loneliness and journeys and griefs, did study, meditation and contemplation of the eternal truths become his daily bread and consola-

[13] Inf. II, 94.
[14] Par. XXIII, 94.
[15] Par. XVII, 64.
[16] Par. XVII, 24.

tion. Having experienced the complete emptiness of earthly goods, his heart turns spontaneously to the eternal ones, and there confines and centers all its affections and hopes. However, from the other world his thought comes back to this wretched one, and Dante sees it all overspread with moral miseries and social troubles. What was Florence, on "whose Arno river he was born and grew up?"[17] A "city ungrateful and malignant, divided, assailed by much discord, full of envy so that now the sack ran over; only two were just, but they were not understood there".[18] What were the dwellers in the miserable valley of the Arno river? "They avoided virtue as an enemy, or a serpent."[19] What was Siena? "Now was ever so vain a people as the Sienese?"[20] What was Pisa? The opprobrium of the people of the fair land there where the *si* sounds.[21] What Pistoia? A den of beasts; to her it was better to resolve to burn herself.[22] The "Romagnouli were turned into bastards"[23] and the Genoese were men at variance with every virtue.[24] All Italy was—"grief's hostelry, a ship without a pilot in great tempest; its living ones were fighting against one another, gnawing one another within one wall and one ditch; all its towns were full of tyrants: it was truly like a sick woman, who cannot find repose upon her down, but by her tossing wards off her pain."[25]

Such were conditions in Italy. But abroad, were they any better? No, not better; perhaps worse. Ah, yes; the "world forsooth was utterly deserted by every virtue, and with iniquity was big and covered".[26] All the world was a stage of violence, corruption, injustice. Even Holy Writ was either neglected, or ill-interpreted.[27] Every man busy about this world, had forgotten God and His rights.[28]

[17] Inf. XXIII, 94.
[18] Inf. VI, 73.
[19] Purg. XIV, 37.
[20] Inf. XXX, 126.
[21] Inf. XXXIII, 79.
[22] Inf. XXV, 10.
[23] Purg. XIV, 99.
[24] Inf. XXXIV, 151.
[25] Purg. VI, 76.
[26] Purg. XVI, 58.
[27] Par. XXIX, 90.
[28] Par. XI.

Why was the world of such a sort? Why were the good trodden down, and the wicked raised up in triumph? Why nowhere order, nowhere peace? Why were the precepts of God, the teachings of the Gospel, and the examples of Jesus Christ disregarded; and, on the contrary, empty fables and earthly pleasures sought for greedily? Why do men so forget their seed, dignity, virtue, knowledge? Is it possible to go onward in this way? Is this not truly the topsyturvy down of all things, the kingdom of the devil? No doubt; "all the world is placed in evil, it is but a "dark forest; from day to day, it is more depleted of good, and unto dismal ruin it seems ordained".[29] What foolishness, what blindness, what misfortune! Dante was completely disgusted at such a spectacle.

Is there any remedy, any way of redress? Is it all hopeless, helpless, lost for ever? Why, then, had the Son of God humbled himself to become incarnate?[30] The high and magnificent proceeding of Redemption, will it be fruitless? Not so. Somebody will rise to shake those spiritual slumberers, to enlighten those blind, to break their iron-chains, and to set free those cowards, those slaves of their own passions and sins. And he, Dante, he himself will be the "man".

Brooding on such thoughts and pains, day and night, Dante in his ardent zeal for the glory of God and the salvation of his fellow-men, at length bursts into a fiery but hopeful message, into a cry never heard before in the world by a poem which "shall do as the wind does, which smites most the most exalted summits".[31] Yes; those who rank first in the human society (the rulers, as the most responsible for evil) must be hardest stricken. That is mere justice. Dante had always been a lamb, enemy to the wolves.[32]

What courage! What daring in a banished, sorrowful man! Here is Dante in his highest nature. In distress and conditions unfavorable to conceive such a work, and with very poor means to bring it about, he achieves the miracle! Was there anywhere on earth, before or after him, any man of talent, any

[29] Purg. XXIV, 80.
[30] Par. VII, 120.
[31] Par. XVII, 133.
[32] Par. XXV, 5.

bold writer, who ever had or will have such an idea, or, to say rather, such a dream?—to reform the world, to fight the battle of good aginst evil, of order against disorder; and thus to establish the kingdom of justice, of God, and to make men happy! But Dante was not a dreamer; he was a practical man; he had full consciousness of his own mental power, full knowledge of the hard work. Notwithstanding countless difficulties, he knew thoroughly that "through long years of study and toil," [33] the work could be done; and it was done. Only this example, what pattern for posterity, what strong influence on ages to come! Dante stands always great in his thought, word, deed; he stands alone. We must thank God for the gift of such a providential man, in "whom He was pleased to give us a new manifestation of His creative power".[34]

It seems strange; but it is true. He felt himself invested from above with a special mission, with a peculiar destiny to do something great and glorious in the world. Brunetto Latini, who had been his friendly teacher in his youthful age, says to him in the Inf. XV, 55: "If thou thy star do follow,— Thou canst not fail thee of a glorious port." This presage is joined in his mind to the philosophical statement that rises above all others: everybody must work in this world for his fellowmen according to his power; none is allowed to conceal in idleness the talent he has received of God. Thus, perhaps no man has been more active, no man has given himself to work more unselfishly and more fruitfully, than Dante.

At the death of Beatrice, whom he had loved with all his heart, he purposed to study intensely, and then to immortalize her by a worthy work. But now, after so many events and trials, his mind, broadened through unspeakable sufferings, looks not only on Beatrice, but on mankind and its miseries. The ethereal girl of his early love will surely play a very important part in the poem he sets about writing, though now he aims at something infinitely higher.

When he was a magistrate, a prior in Florence, Dante strove to call "Justice" back from heaven whither she had flown, and to realize her kingdom among his fellow-citizens; but, in spite

[33] Par. XXV, 3.

[34] Manzoni.

of the power of his wonderful mind and strong will, he failed. Now, far from his fatherland, doomed to death wheresoever caught, he courageously resumes his *fated* work. No longer Florence, but the world is his battle-field now; his enemies are human passions, crushing our freedom, and symbolized into the three wild beasts stopping men in the path of virtue and of justice;[35] his weapon is the pen, guided by his mighty genius.

Who is he, however, that dares so much? Is he perhaps a priest, or a king? No, he is not a priest who can speak authoritatively from the pulpit in the name of God; he is not a king who commands from the throne with scepter in hand; he is less than a common man, he is an exile. What, then, will be the weight of his word, however strong, upon the fleeting generations? What the result of his book? Perhaps nobody will read it; perhaps it will be despised and doomed to death before its birth.

Dante's eagle eye at a single glance foresees everything; all difficulties are met and overcome; fit and proportionate means are wisely chosen, and the success of the book is assured, the end achieved. If he, being neither priest nor king, cannot speak from the pulpit or from the throne, he will thunder from the Eternal World the eternal truths, and all men of all ages will be forced to listen attentively and to tremble.—Hell, Purgatory, Paradise!—three words, three deep mysteries, three unfathomable realities! Smile, if you can. Here is Dante's *Rostra*. Hell, the song of despair; Purgatory, the song of hope; Paradise, the song of love: blasphemy, prayer, rapture.

From Eternity his powerful voice echoes throughout the world, and its awful sound affects deeply not only his contemporaries, but all ages since. Down through six centuries, unchanged it reaches our ears, assuming all tones—the lion's roar, a father's earnestness, a mother's tenderness, a friend's affection; but it is always a sincere, loving, teaching voice to all, without distinction of race, nation, or language. The recent wonderful commemoration of the sixth centenary of his death, celebrated both by the Church and by civil governments throughout the civilized world and with such splendor as perhaps never before honored a man's memory, declares Dante's universality and the undying efficacy and charm of his poetry

[35] Inf. I.

upon men's minds. After the Holy Bible, so far as I know, no book has been so read, studied, commented upon, as Dante's *Divine Comedy*

We must remember, however, that this title expressing more the esthetic beauty than the practical usefulness of the poem, was not given to it by the author, but by posterity: Dante called it "Sacred Poem".[36] Why sacred? Because, though always singing a mystic, sublime song, it treats of Eternity, of God and His attributes, of man and his destiny. Other things are simply the frame of the picture.

In the *Inferno* Divine Justice prevails. The wicked are terrified by the severe bidding—look ye down into Hell! Scan one by one the horrible torments; listen to the "sighs, complaints, and loud ululations".[37] They are lost forever! Learn to what ruin sin leads. This is in store for you, if you do not repent soon.[38] On the other hand the good are earnestly warned—beware of dangers! To fall is easy, to rise hard. Francesca da Rimini was perhaps more virtuous than you;[39] yet she weeps eternally within the "infernal hurricane". The Purgatorio is the reign of human repentance, of Divine Mercy. Man, finally enlightened, reveals all the vanity of worldly goods, and mourns bitterly time lost, sins committed. Hope there lightens even the worst, even the very last moment of life. Prayer is all-powerful. The *Paradiso* is like a smile of the universe.[40] "Light intellectual replete with love—Love of true good replete with ecstasy,—Ecstasy that transcendeth every sweetness"; [41] flowers, singing, joy, for ever! Why not, then, to work and struggle for that everlasting bliss?

Everything, plot and breath, soul and body, idea and word, proclaims its high purpose. The writer, however, anxious for the future, and solicitous to prevent any wrong interpretation, and therefore, any loss of the religious and moral value of the book, in his letter to Cangrande della Scala openly declared its end: "To remove the living of this life from the state of

[36] Par. XXV, 1.
[37] Inf. III, 23.
[38] Inf. III, 122.
[39] Inf. V, 115.
[40] Par. XXVII, 4.
[41] Par. XXX, 40.

misery, and to lead them to the state of happiness" viz., to raise them up from the savage forest of the base passions and sins to the freedom of God's children. What a noble, universal and unselfish task! A legend tells us that Homer, old and blind, going on staggering in the streets, and singing from door to door the heroes of his poems, roused Greek hearts to great deeds. History narrates that Virgil read the books of his Aeneid before the emperor, and amid the applause of the courtiers emphasized: "Tu regere imperio populos, Romane, memento." In our boyhood Ovid bothered us enough by his flattering lamentations sent from exile to his god-Caesar. Likewise the Christian writers have had particular human purposes in their works;—love of country, political freedom, glory, or some virtue, or literary beauty. Not so Dante; he addressed not himself, not his dear Florence or Italy, but all peoples, present and future, and strove generously to win for them the supreme goods—religion, morality, order, justice, withal happiness in this and in the next world. To this end he dedicated his genius and toiled unceasingly. Had he not told "that which savored of strong herbs to many; had he not made manifest his vision utterly; had he been a timid friend to truth",[42] a flatterer with his powerful pen, perhaps he would have died within the walls of Florence, or, at least, he would have had a constant shelter in his exile: but he ever loved above all—"the truth that so much sublimateth us".[43] According to the Encyclical of Benedict XV, he has been the most eloquent singer of Christian thought; and thus he always in his poem followed the solemn universality and the awful greatness of Christendom.

Now, we cannot change the views and the feelings of Dante; and as the sacred poem is but a vivid, truthful manifestation of his nature, we must study it with a religious reverence and a firm purpose to follow his teachings and example, as our fathers did. With what enthusiasm the sacred poem was received by his contemporaries! To them it was a gift from God, a holy message from heaven; and when, in October of 1373, Giovanni Boccaccio went up to the pulpit of St. Stephen's in Florence to read it for meditation, all the people ran eagerly

[42] Par. XVII, 116.
[43] Par. XX, 42.

into church and listened devoutly. The *Divine Comedy,* on the whole, is to be considered in its educational purpose and efficacy, and just here is our duty in regard to it—namely, to help realize this purpose for ourselves and for future generations. Only for goodness, " which is most delightful ", Dante looked, and to it he directed constantly the delight of beauty. He would be a poet not only, but, through his mournful experience of faults, regret, and aspiration, a humble teacher in the hard ways of life. Can we, by a sterile admiration, lessen the very office he gave himself, and looking on the beauty of his book, disregard its usefulness? Can we tell him that the humanitarian work, " which made him lean for many years," [44] does not concern us, and that forgetting goodness, we look but for pleasure? If we neglect the educator for the poet, we do wrong also to the poet; because as his poetry had not sprung up without " the superior inspirations ", so it would not have been so living and ardent, if he conceived it as something dying in itself, and not living in the deeds of those who should admire it. Dante is more a man of action than a man of letters; his art is not an amusement, but an act. Lyrically born, even when dramatic or tragic, namely born from an " outburst of all his heart," [45] his poetry would be an idle word if not realized by acts in the hearts of those that will read it. Empty is that beauty which, exercising no good influence upon its admirers, is but coldly praised.

That Poem which shows vividly the ways of salvation through the wilful and open humiliation of man penitent and hopeful, who for help trusts the human authority of a revered teacher with the confidence of a docile and loving pupil,[46] and lets himself be lifted up to heaven by the spirit of a woman [47] united to him with the purest love that ever made a heart throb;—that Poem to which both heaven and earth have set their hand,[48] and in which the real and the ideal have voices so unsurpassed that when its singer flies, all other idealists seem to creep, and when he stands steadfast on earth, all

[44] Par. XXV, 3.
[45] Par. XVII, 9.
[46] Inf. II, 138.
[47] Par. XXXI, 80.
[48] Par. XXV, 2.

others seem to totter;—that Poem whose sure, swift touch and movement seems to make other writers, even Tacitus, appear diffuse and slow;—that Poem which gives us not only the light, but the lightning of truth; and goes on always full of wise sayings, always ordered, dignified, sincere and so original and independent in its conceptions, characters, and style, as to defy imitation;—that Poem which, from the beginning to the end, in different tones, is but one cry—lift up your hearts! Heaven calls you with its eternal beauties;[49]—that Poem, whose author sees popes and kings, scholars and the ignorant, rich and poor, whom he impartially judges, and punishes or rewards according to their merits, not sparing anyone, not even himself, but cutting with the pen as though it were a sword, and stamping on them the seal of eternal fame or of everlasting infamy;—that Poem cannot live again in our reading without the intimate disposition to achieve the purposes for which it was conceived.

The following of Dante is not a fancy, but a reality, because his ineffable art and the main ideals he sang, live now and forever. We do not ask of Dante a miracle—to recall to life by his extraordinary power dead doctrines, as we do not request of Homer to restore the worship of the gods he exalted. We ask of Dante what he can really give us, a new fervor in the adoration of truths which are such to us, as they were to him.

The Encyclical already mentioned admirably said: "Though separated from us by centuries, he keeps still the freshness of a poet of our own time". Truly in Dante breathes the same piety and faith as in us; nay, of the ideas he sang, those alone, so to say, echo in millions and millions of hearts, that relate to the Church. Many of the statements of science which he believed, have fallen; but the theological Dogma, of which he was the sovereign expounder, stands forever. Many applications of justice he made to men and institutions, have been corrected; but the concept of justice he constantly entertained and heroically fought for, ever abides invincible and identical in Christian minds. Countries and humanity have other governments and laws, different from those he saw, or regretted, or longed for; but love of country, harmonized with that of man-

[49] Purg. XIV, 148.

kind, is suggested by the Gospel to us, as well as to him. And all affections, through which he sought and found the supreme end of man, are just those that unchangingly nowadays make anxious numberless folk on the same paths of life. Not only in the sublime form wherewith he spoke to us, but in the chief things he told us, his word sounds to us now with the same meaning and worth, as to his contemporaries. Here is the reason why we must listen attentively and obey it. "O ye who have undistempered intellects,—Observe the doctrine that conceals itself—Beneath the veil of the mysterious verses." [50]

Thus the message of the Pope, which pointed out in *Dante's* study the instrument to elevate our culture, to enjoy the splendors of truth, to increase the veneration to the Catholic Faith, and to reap full harvest of all high prosperity, will be thoroughly carried into effect.

FRANCESCO LUCIDI.

Washington, D. C.

SOME OBSERVATIONS ON THE FINANCIAL ASPECT OF MISSIONS.

THE impression seems to be not uncommon that modern missionary propaganda is laying undue stress on the financial requirements of the apostolate. It has happened, no doubt, that when support and development of our missions is advocated, emphasis has been placed, in isolated instances, on money contributions and the impression thus may have been given that such contributions are the one condition of progress and success. Such assertions, if taken literally, certainly do not state the case in its Christian aspect and, therefore, should carefully be avoided. Can we imagine one of the disciples to whom our Lord addressed the injunction: "Docete omnes gentes", objecting: "But, Master, have you the funds required for this vast undertaking?" We must, then, ever present our missionary activity in the supernatural light of God's unlimited power that will give it efficacy and fruitfulness: "Data est mihi omnis potestas in coelo et in terra."

The following observations may therefore be opportune.

The faithful should be induced to take an interest in the missions in a number of ways that are not necessarily climaxed

[50] Inf. IX, 61.

with an appeal for contributions. So variegated are the phases and aspects of the missionary activity of the Church that they furnish ample material for the most diverse manifestations of Catholic life: lectures, study circles, sewing circles, prize contests, theatrical performances, mission exhibitions, mission films, etc. When all is said and done, however, support and development of our missions hinge upon a threefold aid: vocations, prayers, alms. In thus stating the case, we are only echoing the words of Benedict XV and Pius XI, to mention only the last two Pontiffs. Sympathy for the missions that would not culminate in any of these three forms of help would call to mind the barren fig-tree.

The mission propagandist who was quoted as having said that the mission problem is essentially a financial one, unquestionably should be called to task. In all likelihood, however, he merely stated that mission work has *also* a financial aspect and his assertion, thus restricted, would be within the limits of the strictest orthodoxy, as witness again Benedict XV and Pius XI who emphatically call the attention of the faithful *also* to the financial help without which the missions cannot thrive. "Lastly, abundant resources are needed to keep up the missions. . . . We here appeal to all the faithful to exercise their liberality according to their means. For 'he that hath the substance of this world and shall see his brother in need and shall shut up his bowels from him, how doth the charity of God abide in him?' Thus speaks John the Apostle concerning those who suffer from material want. But how much more sacred becomes the obligation of the law of charity in this matter, where it is a question not only of relieving the poverty, destitution and other miseries of an infinite multitude of men, but also and chiefly of reconquering from Satan's proud dominion to the liberty of the children of God an incalculable number of souls. Hence, We wish Catholics liberally to assist those holy works organized for the support of the missions."[1]

Why, then, take alarm at the mention of a sacred duty, of an obligation that cannot fail to appear as most important, not perhaps to the worldling, but certainly to a man of faith. It need not be said that these contributions, embodying the

[1] *Maximum Illud.*

highest degree of charity because of the motive that inspires them, are not destined to be hoarded and to constitute another pile of cursed gold such as brought to ruin, in centuries past, institutions most sacred in their origin. Such is not their purpose. They are at once converted into churches, hospitals, dispensaries, schools, seminaries. They make possible the sending of more workers into the harvest: priests, religious, catechists and other auxiliaries. In a word, they are used as a means toward the sanctification of immortal souls through the building up of indispensable material structures and the recruiting and maintenance of God's appointed ministers of grace. With this panorama of the missionary planting and watering before his eyes, the individual realizes that the function assigned in God's plan to the contributions of the faithful is an indispensable one. He sees that it brings out clearly the fact that, in large measure, the opportunities of grace are in proportion to the more or less abundant means at hand. Why take umbrage at this arrangement which is evidently willed by Divine Providence and gives *all* the opportunity of participating in extending the fruits of the Redemption?

Angels are invisible in their ordinary operations. Real life in the missions seldom, if ever, finds them taking the place of our own inadequate help, increasing stores of rice, filling empty purses when money is needed, coming to the rescue of a destitute missionary constrained, for lack of means, to curtail his zeal and let slip golden opportunities to win souls to Christ.

In this respect, we are the ones who are the angels of God, commissioned, in God's ordinary Providence, to supply the material needs of the missions. This, of course, does not end our coöperation. We are spirits also, even if not pure spirits like the angels. Our prayers and the supernatural value of our material aid give us access to the invisible world of grace communication of which to an ever larger number of souls we can and must bring about. This twofold function corresponds to our composite human nature, body and soul, visible body, invisible soul. What a magnificent perspective this offers to the zeal of those who sincerely love Christ!

One need only heed the appeals and reports of our missionaries and compare their resources and opportunities with those

of Protestant workers to realize at once our inferiority. On the other hand, if we take into account the small number of those who really help the missions, if we compare the returns of our official mission-aid societies with the vast Catholic body that is expected to contribute and with the marvelous contributions of the much smaller Protestant body, we must admit that much remains to be done before the coöperation of all Catholics will insure the unanimous backing that is warranted by the objective.

With the salvation of immortal souls at stake, is it not meet that we should heed fully the admonitions and requests of Benedict XV and Pius XI and reëcho the "Insta opportune, importune" of St. Paul? Members of the clergy are charged with the execution of the Popes' program; they should not be deterred therefrom by the fear of wounding supersensitive feelings. The doctrine, embodied in the recent mission encyclicals, is clear enough to make all understand their duty. Worthwhile relief will be felt only when all parishes and all communities of the Catholic world will give practical evidence of their willingness to bear their share in the primary task of the Church: the extension of Christ's Kingdom on earth and the preaching of His Gospel to one thousand million souls.

Let us go back to the time of our Lord and imagine a disciple objecting to the Saviour's: "Docete omnes gentes": "But, Master, where is the money to come from for this huge undertaking?" We can readily surmise Christ's answer.

The question and its probable reply may well fix our attention.

The Holy Ghost was to complete the work of Jesus Christ. His coming on the tenth day after the Ascension fitted the Apostles finally for their task, and from that day dates the foundation of the Church. On St. Peter and the other Apostles, now transformed by the Holy Spirit and promised the abiding support of the God-Man, invisible Head of the Church, devolved henceforth the care of providing the ways and means for the accomplishment of their task.

Christ did not deem it necessary to give His Apostles a systematic treatise on theology. He merely promulgated the principles by means of which the Church, under the guidance

of the Holy Spirit, could in time, and as the need of elucidation arose, formulate the body of revealed doctrine. Even so did Christ establish the laws which, as applied by the Disciples, would naturally permit to solve the practical questions connected with the life of His Church.

Let us recall the precept of fraternal charity: "By this will men know that you are my disciples, if you love one another". And the other: "No man can serve two masters. You cannot serve God and Mammon". Throughout the Gospel, the idea is conveyed that in generosity lies the escape from the malediction fulminated against those who make themselves slaves of money: "Woe to you, rich".

Our Lord points out the charity of the woman who gave of her meager substance, the widow's mite. He commends Mary Magdalen when her pouring out of the precious, valuable ointment, drew the criticism of Judas. The community purse had been entrusted to Judas and the love of gold became the occasion of his betrayal. Yet the Saviour did not disdain the ordinary means of subsistence on which the Apostles manifestly would have to depend in the future.

Quite likely, if the Master, between His missionary injunction and His Ascension into Heaven had been asked concerning the material aspect of their task, He would have answered: "Adhuc et tu sine intellectu es!" or spoken as He did when asked about the reëstablishment of the Kingdom of Israel: "But you shall receive the power of the Holy Ghost coming upon you". On the tenth day, the Holy Spirit would have shown the answer in the Gospel story itself.

How were "all the things" promised to those who would seek first of all the Kingdom of God and His justice given to the primitive Church? True enough, the Acts of the Apostles and the Epistles of St. Paul do not give us any statement of receipts and disbursements, such as are published nowadays by mission-aid societies. They are not, however, without information about the subject and make it clear that then, even as now, the faithful furnished the resources necessary for the work of the Church.

The Christians of Jerusalem are described as having had but one heart and one soul and as having made a common chest of their worldly goods. It is not likely that the shepherds of

the Church were refused their share therein. This communistic experiment, purely voluntary on their part, did not take account of human nature and could not be lasting on a wide scale. St. Paul, then, does not hesitate to order systematic collections which he, himself, will carry to those in need.

In all large centers, Jewish colonies extended an open welcome to members of the race. St. Paul did not fail to accept their hospitality and that of his new converts. He could always fall back on his trade when he preferred not to be a burden to others. In so doing, though, he was ever mindful of his right, for it was he who had proclaimed: "the laborer is worthy of his hire" and "they who preach the gospel should live by the gospel". Ever fresh in his memory are those who give him hospitality, freed him of the daily material cares and probably supplied him with passage money for his apostolic journeys.

Cornelius, the first Gentile to enter the Church, whilst still only a Christian at heart, "gave much alms to the people". We may take it for granted that after his conversion he took a still greater interest in bringing to others the blessing that had come to himself.

What more is needed to remove from the primitive Church that halo of utter spirtuality that seems to surround it in the imagination of so many? Economical conditions were less exacting then than in our days but currency existed and served as the usual medium of exchange. Beyond question, the Apostles had to put up with the exigencies of life. They must have been in need of money, within the empire even more than outside its boundaries. It is equally certain that the Christians, glad of the opportunity to give testimony to Christ and to cooperate in the apostolate, became the bankers of Divine Providence.

A cursory survey of the progress of the Church throughout the ages shows us that the possessors of wealth were invariably called by Providence to supply the needs of the missions and of the nascent Christian communities.

In the middle ages it was chiefly the monks who converted Europe. Their monasteries were their bases of supply. New ones were established by them in mission countries, centers of prayer and study, no doubt, but also of remunerative labor.

Kings and nobles gave them the help of their influence, their wealth and, if need be, of their sword. The people did not count in those days. Kings and nobles controlled all power and wealth.

During the era of great discoveries, the kings of Spain and Portugal became the great protagonists or "Maecenas" of the missions, in return for the concessions made to them by the Church. They pledged themselves to give the missionaries passage on their ships, to equip and endow the dioceses and religious institutions that were to arise across the seas. When France in turn began taking an interest in colonies, its kings and chartered companies assumed obligations similar to those of Spain and Portugal. Before long, the Holy See found it necessary to assume control of the missions. The Sacred Congregation of Propaganda was established in 1622 and empowered to draw on the resources of the papacy for the extension of the Faith. Considerable as they were, they did not, however, meet all the requirements, and the Orders and Congregations were called upon to make financial sacrifices for the support of the priests sent out by them to the fields afar. The burden of these expenses naturally fell on the lay clientele of these religious institutes. In the eighteenth century, the rivalries between the courts of Europe reacted inevitably on missionary activities, resources dwindled or failed altogether and the decline of the missions became almost complete with the French Revolution.

At the close of the Napoleonic era, the old regime was for ever a thing of the past. There were no longer any Catholic kings, no longer any rulers willing to be the champions of the Church, no longer any maritime companies anxious to give God a share in their earnings, no longer any church property that could finance missionary undertakings. The storm had carried all away.

The "docete omnes gentes", however, remained as binding as ever. Missionaries leave anew for distant parts but very soon they must report their helplessness for want of material resources. Bishop Dubourg, of New Orleans, endeavored to find in Lyons, France, the help without which his zeal and the labor of his priests would be doomed to remain fruitless. At this juncture, Pauline Jaricot, moved by his appeal and the

plight of so many missionaries, became providentially inspired to lay the foundations of the Society for the Propagation of the Faith. On the completion of a hundred years' inestimable work for the welfare of the missions, Pope Pius XI, conscious of the setback inflicted by the World War and of the sadly inadequate support doled out to the missions, removed its headquarters to Rome and made it the official organ of the Holy See for aid to all the missions. He designated two other mission-aid societies as its subsidiaries: the Association of the Holy Childhood, founded in 1843 by Mgr. de Forbin-Janson, and the Work of St. Peter Apostle, founded by the ladies Bigard in 1889. Simultaneously the Holy Father approved and extended to the Church Universal the Missionary Union of the Clergy which aims at stimulating the priests to make themselves the commissaries of the mission movement by instructing and enlisting the faithful.

The Church of our time finds itself in the same situation as did the Church of the Apostles before its triumph over paganism when, lacking the support of the empire, it depended solely on the coöperation of the faithful in carrying on its essential task. Should we indulge in self-pity and regret the flesh-pots of Egypt? Certainly not. The duty of helping the missions is a personal duty consequent upon our membership in the Church through baptism. The performance of this duty by proxy may find its justification in circumstances of time and place, but normally it should be discharged by the individual on whom the duty rests. Furthermore, in our days of extremely sensitive nationalism and race consciousness the patronage of governments and rulers, never quite disinterested, which in the past hampered the spread of the Gospel more than it fostered it, would gain for the Church more suspicion and antagonism than support.

The financing of the missions, however, is still in a period of transition. A working basis was readily reached when the interested parties, the Holy See on the one hand and sovereigns or governments on the other, were few in number. Quite different, of course, is the present-day task of enlisting the most practical and effective coöperation of hundreds of millions of free agents. We may not consider them apathetic or unwilling to contribute, for experience has shown that they respond

generously and cheerfuly when the matter is presented to them in its proper light. The difficulty seems to lie rather in having their leaders measure up to the Holy Father's expectations, in having them instruct their flocks concerning their obligation to the missions and gather their contributions for the missionary work of the Church.

Evidently this propaganda, if it is to yield lasting and dependable results, may not be haphazard. It should be made to correspond with the vastness of the needs of the missions and the imperative character of the duty of coöperation, "one of their most important obligations", to quote the words of Benedict XV.

Further, this propaganda should not presume to amend the Holy Father's program but must advocate it in its entirety: vocations, prayers, contributions. The function of almsgiving is so clearly in keeping with the spirit of the Gospel that it precludes the necessity of apologies or reservations.

Two final observations will complete this exposition.

In the spirit of zeal that sends him to distant parts, the departing missionary gives little heed to material considerations. His faith in God is implicit and he nurses no anxiety about the morrow. Yet well does he know that he cannot reach his destination by merely stretching his coat upon the waters, that the fares charged by steamship companies are high ($500 is the average cost of transportation, for each missionary, between the U.S.A. and the Orient). This, however, does not alter his joy nor dampen his spirit of sacrifice. Neither does he apprehend the necessity of working with his hands, as St. Paul did of old. The welcome awaiting him in the mission field and the opportunity to labor for God and souls relegate such depressing features into the background.

The fact remains, nevertheless, that he has a right to be backed more whole-heartedly in his apostolic work by those at home. Invariably the missionary is constrained to report that much greater efficacy would mark his labors, had he a more generous coöperation.

The diffusion of the Kingdom of God must ever be our first and main concern. We must, therefore, also take to heart the Holy Father's appeal for a better support of the missions. "Be not ashamed to make yourselves beggars for Christ and

for the salvation of souls and by your pen and the eloquence that flows from your heart, insist that your people, by their interest and generosity, multiply and render more abundant the harvest that the work of the Propagation of the Faith is gathering every year."[2]

While we may not lose sight of God's omnipotence assisting His missionaries, we must nevertheless make use of all available human means. "God helps those who help themselves". Between the presentation of the saving truths of Christianity and their acceptance by individuals and nations, there lies a chasm that God's grace alone can bridge. Yet the divine message must be conveyed by human instruments as human ingenuity and zeal can convey it. Anything less would argue that we have but little concern for the honor due to God and the eternal destiny of countless human beings.

How much better could our missionaries fulfill their task if the entire Catholic community were solidly behind them!

ALFRED CORMAN

Brussels, Belgium

AN ANGLICAN ON THE COUNCIL OF EPHESUS.

I BEG my readers to buy a copy of a brochure lately published, with the title-page: *General Councils and Anglican Claims, in the light of the Council of Ephesus,* by S. Herbert Scott, D.Ph., B.Litt., Rector of Oddington—with an Introduction by the Rev. Spencer Jones, M.A.—Price, One Shilling—London: Sheed & Ward, 31 Paternoster Row. E.C. 4.

The name of the Rev. Spencer Jones will give many of the readers of THE ECCLESIASTICAL REVIEW a clue to the quality of the brochure, by recalling his book *England and the Holy See,* so lengthily dealt with in the past numbers of this REVIEW. Those who have read his book will recognize on reading his introduction to Dr. Scott's brochure, that his pen has lost nothing of its skill in putting arguments in their plainest, most convincing way. Any attempt to quote this Introduction sufficiently would end by quoting it completely. We have seldom read a statement of such studied precision that a word left

[2] Rerum Ecclesiae.

out almost induces collapse of sequence. But we may quote the following:

> Men in our day are coming to see that the enterprise of re-union —a principal and inevitable outcome of the Catholic movement of 1833—cannot remain any longer the concern of a few, or confine itself merely to England, or even mainly to the East; nor, with distances disappearing and means of communication multiplying on every side, can it ignore the more recent and exact information of historical research, or rule out of discussion regions where the Pope holds sway; or continue to clear itself by keeping clear of Rome *while Rome is what she is;* but, coming out into the open and turning eyes front to Pope as well as to Patriarch, must learn frankly to face the future and with it the entire field of the world, East and West alike, without flinching.

Few readers have, as readers in the United States have, the opportunity of understanding this plea for a world-wide view of re-united Christendom, because few countries contain, as the United States contain, so many and such different forms of Christian thought. To those whose schemes of re-union do not contemplate the Pope, we may commend the following:

> When the attempt is made, as it is made sometimes to-day, arbitrarily to stop us at this or that point in the advance, we ask not unnaturally why it is right to broach this subject if it is not right to exhaust it, or how it can be correct to contemplate what men are not allowed to compass.

To such as ask these questions there can be no sufficient answer, unless indeed the fear of Rome is the beginning of wisdom. However, it is to the credit of ecclesiastical thinkers on both shores of the Atlantic that there is no exaggeration but only sober-coated history in the following:

> However this may be, the Catholic movement continues to move; and has in fact succeeded in making its way from the circumference to the centre, from the private individual to the seat of authority, from Ambrose de Lisle and Viscount Halifax to the Lambeth Conference of 1920; to the World Conference on Faith and Order; to the Conversations at Malines and now at length to the Holy See itself.

The Rector of Moreton-in-the-Marsh here shows himself an accurate observer of contemporary movements; in other words, a philosopher of history rather than a mere historian. Lord Acton, whom his friends looked upon as then the greatest historian, was so blind to contemporary events that on the one hand he saw W. G. Gladstone as the greatest modern statesman, and on the other hand he saw the Vatican Council almost as an interfering vestry-meeting.

The same philosophy of history appears in these further words of the Introduction:

> After all we shall find no sanction in Scripture for contradictory communions of Christians. [N. B. With what courteous wit the Cotswold Rector disarms the Evangelicals!] Nor at any time in its history does the Christian community appear without a prominent visible personage at its centre in the Person of the Man Christ Jesus at the outset, of St. Peter afterward, and finally of the Pope [N. B. A sturdy generalisation, beyond the reach of refutation]; while it is into this community, not into the Church of England as such, that we are all of us baptized, and to which our profession expressly pledges us.

Something which we must call wit or humor lurks within these quiet words, which imply that the profession "I believe . . . . in the Holy Catholic Church" does not primarily or necessarily mean "I believe in the Church of the Two Provinces of Canterbury and York as by law established".

By a phrase or two of sound reasoning these facts and principles introduce the subject of the General Councils and Anglican Claims:

> Now as the great Tractarian leaders came to see this and to appreciate the significance of the Anglican appeal to antiquity, and particularly to the four first Councils, an appeal to which all parties are pledged and committed, they came to see also that the Catholic revival was resolving itself gradually and inevitably, not only into a counter reformation movement, but also into a movement toward Rome; and that if *Rome* was not always meant by the movers, *Rome* was certainly what the movement itself always meant. (Pp. 7-9.)

We were present when these deep thoughts on a great religious movement were read in an almost passionless voice to an almost empty room! Their almost oracular air of truth

contrasted perplexingly with the scanty audience they could find. Yet I cannot help recalling the words spoken by Albert the Great when the fellow-students of Aquinas called him the Dumb Ox: "The day will come when this dumb Ox will fill the world with his bellowings". We cannot but think that, if for the moment the quiet, insistent Rector of Moreton-in-the-Marsh preaches a doctrine which has few willing listeners, the day will come when his whisperings behind closed doors will be thunderings in the crowded streets. *Fiat.*

* * *

The book so sufficiently introduced by the Rev. Spencer Jones is well worthy of its introduction. It is a summary of the writer's elaborate study which the University of Oxford accepted for a research doctorate degree. The parent-place of the Oxford Movement could hardly be less than an Alma Mater to this latest offspring of what was begotten in an Oriel Common room.

As so often happens in a book of original reasoning or research, the motive and plan of it may be found more explicitly toward its close than at its beginning. Thus:

> Reunion of course is the thought, the object which lies at the back of all this examination and exposition.
>
> *Rome, Constantinople, Canterbury are all pledged to this Council of Ephesus.*
>
> The Church of England appeals to General Councils. Even the Statute Law of England has laid down that the conclusions of the first four General Councils are to be the test of true or false doctrine. The Act of I Elizabeth I, 36 is familiar to you . . .
>
> I have taken one of these Councils [Ephesus].
>
> We have looked at its Acts—with regard to the position of Rome. We have referred to the writings and conduct of the President of the Council [St. Cyril, Patriarch of Alexandria]— of the chief actor, the protagonist of the Council—with regard to Rome. We have glanced at the speeches of the other Eastern members of that Council —with regard to Rome. We have considered the striking passages of the heresiarch [Nestorius] who was condemned at that Council —with regard to Rome.
>
> It seems to me that if the Church of England accepts that Council, the Church of England is bound to accept not only what it says, enacts, inscribes, but also what it presupposes, implies, acknowledges.
>
> 1° The Primacy of the Bishop of Rome.

2° That the Bishop of Rome had that Primacy because he was the successor of St. Peter.

3° That Christ has given the Headship of the Church to St. Peter, i. e. that it was *of Divine Right.*

4° That the Headship was passed on, and was in fact inherited by his successors in the bishopric of Rome, so that the bishops of Rome hold *their* headship therefore *de jure divino.* And further

5° The documents of the Council of Ephesus (to take no others) show that these Eastern Councils, by accepting and promulgating the sentence of Celestine on Nestorius, acknowledged the power and right of the Roman bishop to declare authoritatively to the Universal Church what the Catholic Faith was.

Does, or does not, the acceptance of this Council on the part of the Church of England pledge the Church of England to this too? (Pp. 54-56.)

We have made this long extract from Dr. Scott's book for many motives. One of these, we will naïvely confess, is the pleasure we have found since boyhood in copying some notable fragment of literature or reasoning.

Besides, we thought that our readers would be moved by this sufficient extract to agree with us in our view that only when a doctrine is sure can it be put into a series of simple clear enunciations like the Apostles' Creed, or a problem of Euclid—or a Table of Addition, Subtraction, Multiplication, Division.

Again it has long been our opinion that true dogmatic utterances tend to have few adjectives. They are almost wholly substantive. Indeed we have commonly been driven to lay aside any dogmatic statement which breaks out in adjectives. But Dr. Scott's statement has hardly an adjective from beginning to end. Even such a word as *Divine* when joined to *Right* becomes substantival!

Dr. Scott's motive for studying the relationship of Ephesus to the Roman Primacy is threefold. It is only fair to give these motives in the words of the writer:

1. It has always seemed to me strange that writers dealing with the Papacy should so generally concentrate their attention on the Council of Chalcedon, as if that Council registered the high-water mark of papal development or papal assertion.

I find exactly the same papal assertion, the same papal development here at Ephesus, twenty years before it.

2. Again, I concentrate on the Council of Ephesus—not because I think the scanty *remains* of the two previous Councils (Nicaea and Constantinople) and the fragments of information about them do not lead to the same conclusions. I am convinced that they do.

But I concentrate on the Council of Ephesus because *it is the first General Council of which we have the Acta in any fullness.*

3. And next (and this is a point—I might say *the* point—I want specially to stress) I confine myself to a study of the Council of Ephesus because it supplies *its own peculiar evidence of Eastern recognition of the Papacy and of papal functions.*

Ephesus is one of the Seven Councils to which the Orthodox Church of to-day appeals. . . . Like the rest of the Seven it was an Eastern Council—held in the East—with the exception of the Papal legates it was composed entirely of Eastern bishops.

Dr. Gore says, "*The East never acknowledged the Roman claims to a divinely-granted supremacy*" . . . This kind of thing has been repeated so often that to-day it has degenerated into a mere empty parrot-cry—*the East never recognized a Primacy.*

Now the Council of Ephesus will show us that the very opposite of these assertions is the fact. (Pp. 11-16.)

On this last point the Introduction has a valuable commentary from the gradual growth in the mind of Newman from a denial to a recognition of the *de jure divino* Primacy of the Holy See. Spencer Jones writes: "What is not always recognized is that it was the *Eastern* aspect of the question and not primarily the Western that brought him to this state of mind; and the deliberate language of the Eastern Councils and of the historians of the fourth and fifth centuries that came in not to correct the argument for the Holy See, as we are so often taught, but to corroborate it." (P. 9.)

Dr. Scott has an advantage over his predecessors who have studied the witness of the Council of Ephesus to the Primacy of the Roman See. It has been easy to see that the Pope (Celestine) who condemned Nestorius, the Patriarch of Alexandria; St. Cyril whom the Pope appointed to preside at the Council; and the archbishops and bishops who ratified the condemnation of Nestorius, were all in agreement about the divine rights of the Holy See. But of recent years a fortunate discovery has made it possible to rank amongst the witnesses of the Primacy of Rome no other than Nestorius himself. Some twenty years ago in the library of the Nestorian Patriarch at

Kotchanes in Turkish Kurdistan there was accidentally discovered a Syriac copy of a work called *The Book of Heraclides*, written in self-justification by Nestorius after his condemnation. Dr. Scott is therefore amongst the first English writers to show that in this book Nestorius recognizes the preëminence of Rome and of its bishop as being the See and successor of St. Peter. Though he knows he has not the Pope on his side, he does not contest the Pope's preëminence and primacy. He merely pities Celestine's guilelessness and simplicity.

We are not without hope that works such as this study on the Council of Ephesus and the Roman Primacy will at last tell, as all sound scholarship does or should tell. Just as it is the function of the physical sciences to find out and acknowledge and at length use the truth about every element or power of matter, so is it the function, and in no age was it the more acknowledged function, of historical science to find out the exact truth about events and institutions. Time may have to be spent in investigation; but truths once proved by investigation must be accepted as valid for thought and life. If this principle of accepting proved truth as a rule of action is itself acted upon, the sober painstaking work of Dr. Scott may have a centripetal force far beyond the slender compass of its pages.

FR. VINCENT MCNABB, O.P.

Oxford, England.

Studies and Conferences

Questions, the discussion of which is for the information of the general reader of the Department of Studies and Conferences, are answered in the order in which they reach us. The Editor cannot engage to reply to inquiries by private letter.

TWENTY-FIVE YEARS.

Authority and Obedience.

A quarter of a century ago the Holy See laid down certain memorable rules regarding Sacred Music. To these instructions, says the Papal document, " as to a juridical code of sacred music, we will with the fullness of our Apostolic authority, that the force of law be given; and we do, by our present handwriting, impose its scrupulous observance on all."

To whom does this law apply? The Instruction seems to make this plain in its opening paragraph when it states: " Among the cares of the pastoral office, not only of this Supreme Chair . . . but of *every local church,* a leading one is without question that of maintaining and promoting the decorum of the House of God ". The rules of Sacred Music follow.

In conclusion, as though to avoid all obscurity on this point, the encyclical names those whose special duty it is to carry out the instructions, namely: " choirmasters, singers, members of the clergy, superiors of seminaries, ecclesiastical institutions and religious communities, parish priests, rectors of churches, canons of collegiate churches and cathedrals, and *above all,* the diocesan Ordinaries." The reason is added: " that the authority of the Church (which herself has repeatedly proposed these rules and now inculcates them) may not fall into contempt ".

The Pope would appear therefore, to have legislated for every local church. He would appear to have imposed the duty of observing these rules " above all " upon the Ordinary (though not exclusively)— and also upon every parish priest, as well as upon every individual choirmaster and singer. The language of the Instruction would certainly bear such an inter-

pretation, and as it stands, the subject has caused many a genuine scruple of conscience to those directors of music who believe that they are included in that "*all*" upon whom the strict observance is imposed.

On the other hand, if the Instruction had been intended to be no more than a gentle piece of Fatherly advice from the Pope, which was not binding upon any diocese outside of Rome, nor upon any individual church unless the local Ordinary should decide to enforce it, then the language of the *Motu Proprio* was strangely deceptive.

The instructions themselves contained little that was new. They did but sum up and codify the past rulings of the Church from the early fourteenth century, when worldly music first crept into the churches, through the sixteenth, seventeenth, eighteenth and nineteenth centuries, each one of which contributed its peculiar forms of worldliness which in turn had to be weeded out. The *Motu Proprio* makes this purpose clear: "that all *vagueness* may be eliminated from the *interpretation* of matters *which have already been commanded*", it says.

These commands were not onerous nor difficult to obey. Often they were merely negative: commands to omit the doing of certain things, such as the performance of frivolous, or theatrical music in church; such as arias by solo singers; such as the undue repetition or distortion of the text. This negative side of the reform could well have been obeyed to the letter from the first day, for it is within the power of each one of us to keep silent.

Other rules were of a positive nature. They set standards by which the *character* of a musical composition could be judged (whether holy or the reverse); the *form* which would suitably clothe the liturgical text; the relation of music to words; the function of instruments other than the human voice. These positive rules might have been considered difficult, perplexing, had we been obliged to create suitable music according to the standards demanded by the Pope. As a matter of fact, however, suitable music existed already, and in abundance. To obey, we were only required to study existing masterpieces.

Indeed the strange, the staggering thing for a Catholic is this: that we ever should have wandered so far from the

obvious standard of respect due the House of God as to have required correction upon such elementary matters. Yet, as we approach the quarter-century mark, who will dare to say that these mild and just instructions have been "scrupulously obeyed *by all*"?

Since we must admit our non-conformity, let us try to find the reason. This question is proposed not in a spirit of carping criticism, nor of discouragement, but in an honest desire for constructive suggestions from the readers of THE ECCLESIASTICAL REVIEW.

Some advance indeed has been made in the past twenty-five years. The official books of the Church are in our hands. The scientific researches of scholars and artists have opened the secrets of the ancient melodies to those who are willing to study. We are no longer groping in the dark. Schools of sacred music have been established, both at home and abroad. We are far already from the first moment of panic when—in this country at least—there were few if any choirmasters or singers who had a knowledge of true sacred music; when even the clergy lacked musical instruction and were unable to discriminate between the various types of emotional appeal in the realm of sound. To-day these conditions no longer hold. Competent choirmasters are available. Schools of liturgical music exist where inexperienced musicians may receive adequate training. Most significant of all perhaps, a widespread movement is sweeping this country for the formation of our Catholic school children in the official music of the Church. Thus, the false standard will be eliminated by substitution of the true. The teaching Sisterhoods have fostered this constructive side of the reform, and, at great personal sacrifice, these devoted women have given up their summer vacation to attend normal courses in sacred chant and music. They have added this subject to the already crowded curriculum in their class rooms, with a consequent increase of piety among the children committed to their care.

All this means a real advance. Competent directors of music are obtainable, and an army of little singers are ready to be called upon for choir service.

With this hopeful advance, what is it which still prevents the full triumph of the reforms demanded by Pius X? I will

not attempt to answer this delicate question, but will set down briefly some of the reasons which have been given me by competent persons. I do so with the hope of arousing an open discussion of their merits.

The first excuse is that the *Motu Proprio* has "no teeth"—by which is meant that no penalties are inflicted upon those who disobey.

To the mind of a layman, this seems a strange reason for disobedience. Are we to obey the Holy See solely through fear of punishment? Is such a standard to apply to all other matters of ecclesiastical ruling or merely to music? If so, what becomes of the laws which we obey through love and loyalty? If I obey the rule which requires me to assist at Holy Mass on Sundays, is it through fear of being drawn and quartered in case of disobedience? If I abstain from flesh meat on Fridays, is it through fear of a heavy fine? If I contribute to the support of the parish according to my means, may I now omit this duty until such time as "teeth" are put into the regulations? And what are these teeth to be? "Pain of excommunication, suspension from office, loss of revenue from functions," were the penalties imposed by Pope Alexander VII for non-observance of his regulations for Church Music in the year 1657, to which in the case of disobedient choirmasters was added "corporal punishment" to be administered by the Cardinal Vicar of Rome. Are these the "teeth" that we require to-day? In 1856, the Cardinal Vicar of Rome imposed heavy fines on disobedient choirmasters and organists, still heavier fines on rectors of churches: "to which other punishments may be added". Are we holding back to-day until the fear of corporal punishment or of financial loss shall stimulate our loyalty and devotion to the Vicar of Christ?

The second argument for disobedience is *custom*. "We have always sung as at present; these tunes have been sung by our fathers before us, and we like them; we have always played the organ during Advent and Lent; we have always listened to the singing of arias by a solo voice, usually female; we have always omitted the Proper of the Day at High Mass;—all these things and others of like nature are a custom of long standing, and we will not tolerate any newfangled notions in this church."

This brings us to a question which is still obscure to the lay mind; to what extent does *custom* justify an *evil* practice? If I have a habit of long standing of omitting Sunday Mass, or my Easter duty, will custom be a valid excuse against the mending of my ways? This question of custom is a most puzzling one to the lay mind for this reason: If an evil custom may be maintained in defiance of the formal ruling of the Holy See, then what is the use of the Church's laws? Obviously (or at at least so it would seem) the Church legislates in order to put an end to certain abuses. Her purpose is to call, not the just, but sinners to amendment. Yet if these sinners may claim *custom* as a valid defence against amendment, the legislation will apply only to those who need no reform, their customs always having been exemplary.

A third argument for disobedience is that "the people like it," meaning the type of music which is forbidden by the Holy See. Personally I doubt the truth of this assertion. I believe that the average worshipper goes to Mass desiring to come under the influence of something unworldly, something in a different vein from the ordinary appeal of his secular life. If he desires diversion he seeks and finds it elsewhere. For his parish church to offer him sentimental or tawdry music in place of sacred music, is to place a smoke screen between his soul and the Holy Sacrifice. Indeed, to the layman this sentimental music is not merely a distraction but often a grave temptation; such music is not merely negative in its effects upon the layman (as conceivably it might be to the clergy), but is full of evil associations which drag down his soul.

Assuming however for the sake of argument, that the people *do* prefer the forbidden type of music, the question arises: is this preference on the part of the congregation to become the ruling factor in a matter upon which the Vicar of Christ has made a formal ruling with the fullness of the Apostolic authority? If the taste of the congregation is to be supreme in such matters, why should it not be supreme, also, in other matters of liturgy and rubrics? Why should sacred music alone be the prey of mob fancy—sacred music which, "being a complementary part of the solemn liturgy, participates in the general scope of the liturgy"? (*Motu Proprio.*)

Should the people once grasp the fact that their likes and dislikes can outweigh the formal rulings of the Church, the consequences might be far-reaching. John Doe might well dislike to send his children to a parochial school: and he might argue that his duty in this regard is far less binding than the laws regarding sacred music, having never been the subject of a papal encyclical. Is he henceforth to follow his liking in the matter and place his children in a non-Catholic school? Mrs. Doe, who likes to sing an aria during Mass, might develop a liking for a blue and yellow chasuble, instead of the colors prescribed by the rubrics. Will the pastor, who indulges the lady's musical idiosyncrasies, bow before her preferences in the realm of color? Conceivably the odor of incense might cease to appeal to the modern nostril; will the pastor hastily substitute for the fumes of incense, the beguiling scent of Houbigant's *Quelques Fleures* or Coty's *Rose Jacqueminot*? I doubt it. Yet by what logic does he hold fast to the rubrics which regulate matters of color and smell while capitulating on those which regulate sound? Indeed my comparison does not go far enough, for there is nothing intrinsically degrading about a chasuble of blue and yellow; the perfumes of the great Paris houses remain (even like the incense) a sweet odor rising to heaven; whereas the music which we are forced to listen to is intrinsically *evil, degrading,* and, to quote the *Motu Proprio,* it "puts into the hand of the Lord the scourges wherewith of old the Divine Redeemer drove the unworthy profaners from the temple", or to use the strong words of Pope John XXII in his Encyclical on Sacred Music given at Avignon in 1324, "instead of promoting devotion they (the modern composers of the day) prevent it by creating a sensuous and indecent atmosphere. Hence it was not without reason that Boetius said 'a person who is intrinsically sensuous will delight in hearing these indecent melodies and one who listens to them frequently will be weakened thereby and lose his virility of soul.'"[1]

Finally I come to the argument based on the "impossibility" of carrying out the papal rulings, either because of poverty, or for some other reason. For the sake of argument, let us

[1] ". . . lascivus animus, vel lascivioribus delectatur modis vel eosdem saepe audiens emollitur et frangitur."

assume that there are places where it is genuinely impossible to obey the positive side of the Pope's Instruction. There may be such places, there may be such conditions, although it is generally true that where there is a will there is a way. I met a missionary a few years ago whose parish was spread over a Central American jungle. So far from civilization was he placed that he had to travel three hundred miles to make his Easter confession. As sole companion, he had one lay Brother; as parishioners, the native Indians, as means of locomotion, a self-built boat in which he traveled along the coast to reach the various little native parishes, separated by hundreds of miles of impassable swamps and jungle. Here, we might say, was a genuine case of " impossibility ". The Pope, in making his ruling, had not in mind a solitary missionary bringing the faith to uncivilized tribes. Yet this argument never occurred to that priest. He followed the rules in their integrity. At each native village, he sang the Mass; his lay Brother sang the Proper of the Day; the native Indians sang the Ordinary, and in pure Gregorian Chant " the supreme type and norm of all sacred music," as the Instruction states. Now it is evident that in singing the Proper of the Day with a solo voice, there was infringement of the letter of the law; here, evidently, there was a real impossibility of doing otherwise. But as far as it was humanly possible, that Missionary obeyed.

Few of our parishes are in a situation where obedience would be more difficult than in the wilds of the jungle. But for the sake of argument, once more, let us assume in all charity that some of our parishes face conditions more difficult than those faced by that holy missionary; let us assume that our local parishioners are more ignorant and helpless than those poor Indians, our clergy more overburdened than was the missionary with his single lay assistant. Even so, there are at least *some* points of obedience which might be enforced. I mean the negative side of the rulings.

No one is so helpless nor so ignorant as to be incapable of refraining from singing a sentimental solo in church; no pastor is so overburdened with work that he could not prevent such songs from being sung; no organist is so violently impelled to play the organ during the forbidden seasons of Advent and Lent, during the singing of the Requiem Mass, the

Preface, the Responses, and the Pater Noster, that he or she is unable to master the temptation. This minimum of obedience, then, is not beyond the most mediocre talent. Good will alone would suffice.

The next degree of obedience would be to refrain from the singing of frivolous and theatrical music. This too might appear easy, for from a technical standpoint the forbidden music is far more difficult than the grave and serious type required by the Church. Yet, in many a parish the omission of frivolous music would involve complete silence; because the amateur singers upon whom a country parish is dependent, are unfamiliar with any other. The question of "possibility" becomes in that case, "shall we sing the type of music forbidden by the Church or shall we keep silent"? The answer given in his diocese to such a question by one of our courageous bishops was this: "You can save your souls by assisting at a low Mass, but you cannot save them by disobedience to the Holy See. Hence, let there be no music until it can be according to the Rubrics." The reform was brought about with amazing celerity and the "impossibility" melted into thin air.

Even in difficult cases, however, a little interest on the part of the pastor could solve the matter. Among the amateurs who have served country parishes in choir and at the organ, there is usually at least one who could be sent to a school of liturgical music to receive an elementary education, and return to impress upon the parish the seal of musical sanctity. The affair would require a small expenditure, but slight in proportion to the result. And in any parish there is money for the things that are considered important. The janitor is paid, and the sacristan, the carpenters and the plumbers; all these who contribute to the material welfare of the parish. Why then hesitate to invest an insignificant sum in contributing to the spiritual welfare of that parish?

JUSTINE B. WARD.

New York City.

MISQUOTED AUTHORS.

"Come in," sounded abruptly and sharply from the professor's room as Father Ildephonsus, one of the newly-ordained priests, tapped gently at Father Cyprian's door.

The young priest entered. At a glance he noticed that the usually affable professor was somewhat ruffled. Laying his pencil down, Father Cyprian smiled and said:

"Excuse my apparent gruffness, Ildephonsus. I'm more than delighted to see you. I'll tell you in a moment why I was annoyed. You must have spent a very happy day. Who served your first Mass? Of course, your father was present. How I wish your dear mother could have assisted at her priest-child's first Mass! But she witnessed it, I am confident, in the light of the beatific vision."

The two priests—professor and pupil—talked for some time about the happiness of Ordination Day and the day of the First Mass. Then Father Cyprian changed the subject by saying, almost impatiently.—

"You must have noticed, Father Ildephonsus, that I was a little annoyed when you entered. Well, I always knew that there were some misquotations in our theological text books, and, as a result, certain strange opinions based on those misquotations. This afternoon I went to the trouble of making a careful investigation, and the results of this single afternoon's inquiry will astound you."

The young priest did, indeed, look astounded, for in his eyes the text books he had used were sacrosanct. Glancing at the table, he beheld a large volume of Lugo with its pig-skin cover, several copies of Ballerini's *Opus Morale,* a volume of Génicot, two volumes of Gury-Ballerini, the second book of Lehmkuhl, the Roman Pontifical, one or two popular, abbreviated forms of the Ritual, the complete Roman Ritual, a Missal, and a few books on Rubrics.

"Now look here," continued the professor, "I have noted down a list of wrong quotations. I really don't know where to begin in explaining them to you. Well, I'll commence with what is uppermost in your mind and heart—Ordination and Mass".

"You don't mean to say, Father, that any of our text books are misleading as regards the sacrament of Orders or that some of our rubricists are not absolutely correct."

"I certainly do," answered Father Cyprian. "Take the question of validity of priestly ordination. I'll not discuss the matter and form. Suffice it to say that the 'traditio instrumentorum' is certainly of ecclesiastical institution, and that the opinion which considers it essential to the validity is 'tenuiter probabilis'. Of course, in a matter of such vital importance as the validity of the sacerdotal order, we must follow the 'pars tutior'. But there is no need to be more Catholic than the Roman Pontifical. Now, the Pontifical does not ask the ordinand to touch the host, and this is perfectly reasonable; for, if he is not required to touch the wine, why should he have to touch the bread. The Pontifical prescribes that the ordinand touch the chalice (containing the wine and water) and the paten (on which the host is placed).

"Yet certain theologians waste time in discussing the validity of an ordination in which the ordinand did not touch the host. As Lehmkuhl says: 'Auctores antiquiores nonnulli in dubium vocant ordinationem, si hostia patenae superposita immediate tacta non sit ab ordinando; verum sine ratione.' If those 'auctores antiquiores' had carefully read the Roman Pontifical, they would have been wiser men. The Pontifical will do me."

A smile of relief lit up Father Ildephonsus's face as he exclaimed:

"How delightful to get this information! The only anxiety I've had since yesterday morning was my fear that I had not touched the host. I set it aside as a 'dubium inane,' and yet the scruple bothered me just a little during my Mass to-day."

"It makes no difference, you see," said the professor, laughing, "whether your 'dubuim' was 'inane' or 'positivum'. Even if you are sure you did not touch the host, that fact no more militates against the validity of your ordination than if you had omitted to answer 'Amen'.

"Now let me come to rubrics. I'll single out one flagrant case. Just read this author. Notice what I have written in the margin here: 'I prefer the rubrics of the Church to the

private opinions of rubricists.' Imagine this author stating that it does not suffice to put one drop of water into the chalice, but that two or three drops are required. Why, the less water you mingle with the wine the better, for bread and wine are the matter of the sacrifice, and, if one put too large a quantity of water into the wine, he would have invalid matter. The Church prescribes 'aqua modicissima,' and I think St. Thomas, in commenting upon this, writes: 'dummodo sit sensibilis'."

"Go on, Father," said the young priest; "you are in splendid form this evening; I never enjoyed you so much in class as I do now."

Father Cyprian filled his pipe and lit it in a very leisurely manner while Father Ildephonsus sank into a comfortable chair and lit a cigarette and then made remark:

"I'm tired after this eventful day. My first Mass was heaven on earth. But, oh! entertaining relatives! I think my forty-second cousins and all their friends were present. I'll retire early to-night. But, Father Cyprian, I want to hear you first."

The professor smiled, and then frowned as he continued:

"Venio nunc ad auctores theologicos, eosque classicos. Why are not some of them more exact? Look at that pig-skin edition of Cardinal de Lugo. Lugo was a wonder. I'm not surprised that they say of him: 'Post Doctorem Angelicum facile princeps.' Now I ask: Is it too much trouble for a theological writer to go to Lugo's own works when he wants a quotation from that genius among theologians. Well, I'm sorry to say that some of our modern theological writers, and even the great St. Alphonsus, for whom I have unbounded admiration, misquote Lugo, or, rather, attribute to him an opinion which he certainly never held. I've just read Lugo carefully on the matter."

Father Cyprian sat back and smoked peacefully. But the young priest impatiently broke in:

"What matter, Father? Don't spoil a good thing."

"Spoil a good thing!" exclaimed the professor. "I wish they would not spoil Lugo. Certain writers propose the question: 'Utrum consecratio unius speciei sine altera sit valida si sacerdos positivam habet intentionem consecrandi unam tantum speciem sine altera.' And, following St. Alphonsus, they quote Lugo as maintaining the negative.

"Rightly does Ballerini say: 'Prorsus immerito absurda haec opinio tribuitur Ioanni Lugo.' Why, I've just read Lugo carefully on this very point. It would take too long to explain his teaching at length, but I'll just say that the learned Cardinal holds that such a consecration is invalid only when the consecrator positively and efficaciously excludes all intention of sacrifice, even of partially beginning the sacrifice by the consecration of one species. In other words, Lugo teaches that, if a priest expressly intended to consecrate only one species, the consecration would certainly be valid provided he did not positively and efficaciously exclude all idea of sacrifice.

"You remember the old question in regard to two baptized persons who wish to contract matrimony, but who do not wish to receive the sacrament. Of course, true marriage is always a sacrament when the contracting parties are baptized. In this now threadbare case we solve the question by considering the 'intentio praevalens'. In like manner Lugo solves the case referred to above by the 'intentio praevalens'. But it is a great pity that authors have misunderstood and, therefore, misquoted him."

The young priest looked anxious. He had implicitly accepted the quotations of his text book. Was Father Cyprian, after all, some kind of a theological iconoclast? Was his faith unduly "critical"?

"Father," he said, "you seem to have the bump of destruction developed in an unusual degree. You are pulling our beloved authors to pieces."

The gray-haired professor smiled as he struck another match. A few moments' silence intervened, and then he calmly said:

"My dear young man, I daily thank God that my faith is as simple and as cloudless as on the bright day of my first Holy Communion. I hope that, when I die, I shall be worthy of the epitaph inscribed on the tombstone of a saintly bishop: 'Ecclesiam dilexit'. With my whole heart and soul I believe whatever Holy Mother Church proposes to our belief. But remember that a single theologian is not the 'Ecclesia docens,' nor are a group of theologians. What I object to is confounding individual theologians' opinions with the official teaching of the Church, private opinions of rubricists with the rubrics of

the Church and the decrees of the Sacred Congregation of Rites, and (I may add) personal opinions of canonists with the prescriptions of the *Codex Iuris Canonici.*

"My motto always has been the golden adage of the great Doctor of Hippo: 'In necessariis unitas, in dubiis libertas, in omnibus caritas'.

"For your theological knowledge always go to the purest sources. Learn to distinguish between doctrine and opinion, between law and supposition, between rubrics or liturgy and the whims of certain rubricists. Pay due deference to the 'auctores probati,' but always remember that the Church is the Church."

"Thank you, Father, for that excellent speech and that golden advice," replied Father Ildephonsus. "You have put me, to some extent, in a new frame of mind, and have given me an impetus to delve into the original works of the great authors. I wish you would now continue your criticism of some of our authors, for I am really enjoying this chat."

As the young priest lit another cigarette, the professor took out his watch and exclaimed:

"Caesar's ghost! It's a quarter past eleven. You are tired, and I have yet to say Vespers and Compline. Of course, you have already anticipated. May you ever continue to do so.

"I was going to tell you that even my favorite author, Lehmkuhl, misunderstood Lugo in one matter; that the great St. Alphonsus (strange to say), in forming one of his opinions, relied on the Salmanticenses, who had misunderstood the Angelic Doctor on this very point; that certain modern text books seem bent on perpetuating an opinion—viz., that a ciborium left outside the corporal through forgetfulness is not consecrated—from which very dangerous consequences would follow. These, and other matters, I could talk over with you until 4 a. m.

"But you are tired and need rest. Be sure to see me before you leave to-morrow for your own diocese. And write regularly when you take up your new duties. Some priests are just hopeless correspondents.

"One word more, Ildephonsus. You were always a good Latinist—maintain your purity of expression in the grand old language of Cicero, Caesar, Virgil, and Horace. Don't de-

scend to 'dog Latin,' 'bog Latin,' 'kitchen Latin'. Whatever is worth saying is worth saying well.—Above all, pray! Good-night!"

"Good-night, Father Cyprian; rest assured that I'll have a good chat with you to-morrow, and that, when I'm gone, you will often hear from me. Give me your blessing.'

"No," said the humble professor, falling on his knees. "I want the blessing of my pupil on the glorious day of his first Mass."

M. D. FORREST, M.S.C.

CONCERNING GREGORIAN CHANT.

To the Editor, THE ECCLESIASTICAL REVIEW,

In the March number, 1928, article: "Sacred Music", we read the following: "Plain Chant is characterized by the fundamentally *equal* time value of its notes and by its *free* rhythm. The Chant has developed out of the text. . . . Chant is essentially 'Prayer sung—*not music rendered*'" (italics mine).

In regard to this quotation may I ask you to publish the following lines, *ut veritati sit locus?*

Strictly speaking and historically, there is an important distinction between Gregorian Chant and Plain Chant. The latter is properly the *musica plana,* the chant in its state of rhythmical decadence, it having lost its original rhythm after the eleventh century. To this *musica plana* the above characterization, "by the fundamentally equal time value of notes," applies indeed; but whether or not this characterization can be applied to the Gregorian Chant, the reader will judge by considering attentively the following texts of the old Gregorian authors: "To sing rhythmically means to measure out the fixed durations to *long* and *short* notes"; "A rhythmical proportion, determined by fixed laws, should exist between the *longs* and the *shorts*"; "Every melody must be *carefully measured* off like a *metrical* text" (Hucbald); "One tone must be *twice* as *long* or *twice* as *short* as another. . . . The duration, when it is to be long is at times indicated by an horizontal stroke appended to the note" (Guido of Arezzo); "In the neumes it is necessary to pay attention where

a *determined short* duration is to be measured out to the notes, and where, on the contrary, a *longer* duration must be given them"; "A chant is composed by means of a fitting and harmonious union of *long* and *short* notes" (Berno). The same is to be concluded from the example given by Aribo of *two* notes, which, in their duration, *equal four* notes, the chant being thus "composed and sung *proportionally*", or the other passage of the same Aribo, in which he explains what is to be understood by *length* and *brevity,* namely a duration twice as long (*duplo longiorem*) or twice as short, (*duplo breviorem*). See these documents in their context in the little pamphlet: "*Principal Texts of the Gregorian Authors concerning Rhythm, Context, Original and Translation,* edited by J. G. Schmidt (Buffalo Volksfreund Printing Co.).

The Chant "characterized by equal notes" is said to have "free rhythm". Can there be much freedom, when the principal element of rhythm, the quantity, is reduced fundamentally to equal time value and is not allowed to extend (except by undetermined "nuances")? Is such consistent lacing not rather the contrary of freedom? It is "measured" time-value, but, in contradiction with notes of various proportional durations, a time-value to which always the same measure is applied.

If the undetermined nuances are supposed to give the freedom in question, well, to the notes of various durations may be applied and are applied the same nuances in a natural and flexible delivery.

And if "freedom" is understood to be freedom from an arrangement in measures (bars), such a freedom again can be given also to notes of various proportional durations. But is it so certain that, as hitherto it has been believed even by the mensuralists, that Gregorian music has not been originally arranged in measures? The learned Benedictine Dom Jeannin adduces convincing neumic proofs for the contrary, and do not the texts quoted above, when studied attentively, militate in favor of the same opinion? "Velut *metricis pedibus* cantilena plaudatur." "Idcirco, ut in *metro certo* pedum *dimensione contexitur* versus, ita *apta* et *concordabili* brevium, longorum sonorum *copulatione componitur* cantus." And the following text of Guido, not quoted above: "Non autem parva simili-

tudo. . . ." The similarity between metrical poetry and the chants is by no means small, since the neumes take the place of the metrical feet and the distinctions (musical phrases) represent the verses; one neume, indeed, has a dactylic, another a spondaic, a third an iambic meter; similarly we discover here a tetrametric distinction (a musical phrase composed of four feet), there a pentametric (five feet), there, as it were, a hexametric (six feet) distinction" (*Principal Texts,* pp. 10-11).

"The Chant," it is said, "has developed out of the text. . . . Chant is essentially *prayer sung, not music rendered.*" Here again it is necessary to distinguish. The recitative portion of the Chant, v. g. the Preface, the Pater Noster, the ordinary Psalms, are of such a character, but have the melodies of most of the *Ite Missa est,* v. g. the solemn one usually sung (IV. in dupl.), with its twenty notes on the syllable *te,* really developed out of the text? Open the Graduale Romanum; you will find such and still greater accumulations of thirty, forty, etc. notes on one syllable nearly on every page of the book. These melodies are partly *"music rendered"* formerly by the liturgical soloist on the ambo, while the celebrant and his assistants were listening on the sedilia.

LUDWIG BONVIN, S.J.

Buffalo, New York.

THE PROPAGANDA OF CATHOLIC BOOKS.

Discussion about the necessity of cultivating the habit of reading Catholic periodicals and books has been part of the program at congresses and on lecture platforms for a considerable time. At last we have got to a period of action, if indications are not wholly misleading. The editorial board of *America* has suggested and undertaken the organization of a "Catholic Book-a-Month Club" which promises to take effective measures to advocate and secure the distribution of at least twelve books of outstanding merit through the heads of Catholic reading circles, libraries, and other capable agencies among the clergy and laity. A definite plan of action, which includes the appointment of competent judges in different departments of literature and the assistance of patrons and distributors, is to supply methods of activity and the fixing of a

sufficiently low rate of cost to the individual. The details are being devised by experienced editors, and are in course of publication as we write.

To priests and especially pastors this movement is of great importance as a means of holding their people to the faith. Preaching which has hitherto been a missionary function has largely been turned into the fine art of oratory, unless where it is swallowed up by the platitudes prompted from altar and pulpit to urge the material support of the church and school. It is admitted on all sides that the newspaper has to a great extent eliminated the habit of serious thinking. As a result religious worship is in danger of becoming a mere external and perfunctory exercise. We are told that it is the Mass that matters, and that religion is suffering from want of a number of priests. That is quite true in a sense; but it also true that the attendance at Mass without devotion is an insult to God, and that there are a goodly number of ordained priests who are not only useless shepherds but an injury to religion by the manner in which they carry out the offices divinely intrusted to them. In less than thirty years St. Paul had covered all Europe—from east to west—and a large part of Asia by his personal preaching, and disciples of Christ had converted India and the north of Africa by the end of the first century, though they had neither automobiles nor megaphones. They were not free from weaknesses, as the divinely inspired biographies attest, but they used their voices in the way we might use books to-day.

While speaking of the " Catholic Book-a-Month Club," we should also mention the *Literary Awards Foundation of the Catholic Press Association* which has actually begun its mission of definitely encouraging Catholic writers.

THE ROD IN THE SCHOOLROOM.

A thoughtful article in a recent number of *America,* by an experienced pastor who is evidently also a schoolman of sound pedagogical principles, directs attention to the need of corporal punishment as used by teachers of past generations, if we are to maintain or bring back the sterling type of healthy moral habits which distinguished the men and women who have thus

far preserved for us Catholic faith and practice. Scripture, common sense, and experience are united against the modern sentimental pedagogics which pretend to educate while at best they merely teach. Reasoning with the child is supposed to supply the moral influence which produces virtue, as if the heart could be reached through the head alone. Results demonstrate the fallacy of the non-moral method.

The question which Father James H. Gavin raises, however, suggests also the doubt whether or not, under the present system of parish school management which consigns the education of our children more than formerly to our teaching sisterhoods, there be an adequate means of replacing the rod as a corrective in the schoolroom. Reasons of pastoral economy, lack of a sufficient force of trained male teachers,[1] have allowed the training of boys even above the age of twelve to pass under the care of Sisters whose religious rule no less than a certain sense of delicacy prevents them from using such corporal punishment as would alone be effective under certain conditions of boyish delinquency in school.

What then can be done if the rod is to become once more the means of effective correction in the hands of the teacher? The answer is: Bring back the male teacher. The Plenary Councils of Baltimore made definite laws for the management of our parish schools. They furthermore ordered the initiative which created Normal Schools for male teachers, not only in the teaching brotherhoods, but in such admirably conducted institutions as St. Francis Seminary, Milwaukee, Wisconsin, where for years young men were being trained in the art of teaching as a profession. Here selected and capable youth went through a regular course of pedagogics, catechetics in Christian doctrine, mathematics, physics and the various sciences to be taught in boys' schools. They learnt the use of the gymnasium, physical culture, and of music which included the practice of playing the organ for singing lessons and devotion.

To employ such teachers does not involve the necessity of establishing a separate community house, as in the case of

[1] In this connexion note a well-reasoned appeal for greater interest among the clergy in the fostering of vocations to our Teaching Brotherhoods, by the Rev. Felix M. Kirsch, O.M.Cap., in the July number (pp. 9-22) of ECCLESIASTICAL REVIEW, 1927.

parish brotherhoods, for schools in our larger city centres. A male teacher, acting as organist, could live in the parish house or at a convenient distance from the church. A decent salary for one person would not be beyond the means of most parishes that do support a Sisters' school. There are no doubt parishes actually too poor to support a religious community of Sisters and a layman to teach the older boys. But is it in keeping with the precept of pastoral zeal to have neither school nor even one or two lay teachers to train the young to become intelligent and religious members of the community? Are we powerless to make collective sacrifices, as we are called upon to do for the foreign missions, which our people do quite willingly? It seems ludicrous that we should be eager to furnish pagan catechists for China, India, and Africa and yet do nothing for the boys at our door, who if not cared for by a Catholic teacher are apt to become the worst enemies of our holy religion and a danger to the civic welfare. If organization is needed, let us organize, and do. We talk enough and write enough, but the responsible watchmen who can act as well as legislate seem to be asleep if not dumb.

RESERVING BLESSED SACRAMENT FOR BENEDICTION AT MISSION CHAPEL.

Qu. Is it allowable to give Benediction in a mission church on Sundays after Mass when that necessitates carrying the Blessed Sacrament back to the home parish afterward.

Resp. Exposition of the Blessed Sacrament, and this, according to a ruling of the Commission for the Interpretation of Canon Law (6 March, 1927), includes Benediction as we understand it in this country, is not allowed in churches in which the reservation of the Blessed Sacrament is not permitted. The first clause of canon 1274, §1, is very explicit as to private exposition (i. e. Benediction with the ciborium); as to public exposition, (i. e. Benediction with the ostensorium), the text of the second clause is not so clear, for it allows exposition, with the Ordinary's permission, in all churches (*in omnibus ecclesiis*). This phrase, being in seeming contradiction with the text of the first clause, has elicited a ruling from the Commission for the Interpretation of Canon Law

(14 July, 1922), declaring that the phrase *omnibus ecclesiis* must be understood as meaning only churches in which the reservation of the Blessed Sacrament is allowed by the Ordinary.

The list of churches in which *de jure* the Blessed Sacrament is to be kept is given in canon 1265, §1, 1°; it includes among others the parochial churches to which the aforesaid Commission has added our "mission churches" by ruling (13 December, 1923) that the Ordinary may permit the reservation in "churches which are not strictly parochial but subsidiary". However, in order that the reservation of the Blessed Sacrament may be allowed in any church, the two conditions set forth in the preamble of canon 1265 must be realized, namely, (1) there must be a resident custodian who, according to the commentators, may not necessarily be a priest, to keep the lamp burning, open the doors of the churches for some time every day, etc., and (2) Mass must be said in that church at least once a week.

Whenever therefore two conditions can be complied with, the Ordinary may allow the reservation in a mission church and, in consequence, Benediction may be given; otherwise, there is no possibility, in view of Roman decisions, official interpretations and the traditional teaching of commentators, to evade the strict prescriptions of canon 1274.

The only legal way out of the difficulty would be to obtain an indult from the Holy See, granting permission to give Benediction of the Blessed Sacrament in our mission churches in which the law does not allow the reservation. A particular indult requested by an Ordinary for the use of the missions in his diocese might possibly be obtained with comparative facility, if the real circumstances of many of our rural districts were clearly explained; but it seems extremely improbable that Rome would grant a general permission for all our mission churches, for the general attitude of the Roman Congregations in this matter is rather opposed to multiplying the expositions and Benedictions of the Blessed Sacrament. All Roman decisions, as well as the opinions of theologians and canonists, including Cardinal Gasparri himself in his learned treatise *De Sanctissima Eucharistia,* seem to be inspired by Benedict XIV's restrictive *Instructio XXX,* to which they frequently

refer and in which fear is expressed that the multiplication of expositions may create excessive familiarity with the rite and consequently a diminution of respect for the Holy Eucharist. It might however be pointed out, in applying for the favor, that while this danger may possibly exist in cities and other centres of population where the faithful enjoy the advantage of the continuous presence of the priests and of daily church ministration, it is certainly very remote in rural districts where, on account of distance, isolation, and intermittent visits of the priest, the people are not likely to become unduly familiar with any of the Church's rites and devotions.

THE PASTOR OF THE BRIDE ASSISTS LAWFULLY AT MARRIAGE, EVEN IF SHE BE A NON-CATHOLIC.

Qu. In the case of a mixed marriage (*mixtae religionis*) does Canon 1097 give the pastor of a baptized non-Catholic the right to apply for a dispensation and assist at the marriage ceremony without the knowledge or consent of the Catholic party?

Resp. It is the pastor of the bride who is authorized to assist at the marriage, even if she be a non-Catholic, whether baptized or not. For a more complete answer the reader is referred to the ECCLESIASTICAL REVIEW, LXIII (1920), 417-420, where that conclusion is based upon a decision of the Congregation of the Sacraments, 28 January, 1916.[1]

It might be objected that this decision is opposed to that view, since the Sacred Congregation declared that the pastor in the case had unlawfully assisted at the marriage in question. However, the opposition between this decision of the Sacred Congregation and the above conclusion is only apparent. For in the discussion of the case before the Congregation the consultor proved conclusively that the month's residence in the parish, which the bride had had before her conversion, would have been sufficient to justify the pastor of the place, where she had been staying, in assisting at her marriage without any regard for her religious affiliation. In N. 4, however, the consultor showed that by a three weeks' absence from that parish she had lost her month's residence there and that, since no new title had taken its place, the pastor had therefore as-

[1] *Acta Apostolicae Sedis,* VIII (1916), 64-66.

sisted at her marriage unlawfully. The decision of the Sacred Congregation was entirely in harmony with the consultor's argument:

> The Sacred Congregation found that "the pastor of the parish S had assisted at the marriage in question unlawfully, because the month's residence had been *lost* by the bride through her departure [from the parish] for three weeks."

If therefore the pastor of the place where the non-Catholic bride (whether she is baptized or not does not matter) has a domicile, quasi-domicile or month's residence, should assist at her marriage to a Catholic, he does not need the permission of any other pastor. However, besides obtaining the necessary dispensation he will have to make the investigation regarding the *status liber* of both parties, obtain the baptismal certificate of the Catholic party as well as of the non-Catholic party, if the latter is baptized, etc.; all of which can scarcely be accomplished without bringing the case to the notice of the Catholic party's pastor. But the latter can have no just grievance against the former, who is the pastor of the bride in the sense of canon 1097, § 2.

LIGHTED CANDLES FOR BLESSING OF THROAT.

Qu. Was the direction contained in this year's Murphy Ordo, anent the St. Blase blessing of throats ("candelis non accensis"), authorized? If I may presume to venture an opinion, it seems an inane and meaningless rite to use unlighted candles. The inconvenience of lighted candles is trifling. Has there been a recent decree of the Congregation of Rites permitting this?

What is the required form of blessing?

Resp. The rubric in the old edition of the Roman Ritual prescribed that the candles used for the blessing of throats on St. Blase's day should be lighted ("accensis duobus cereis"). The new edition does not positively state that the candles should not be lit, but rather implies it, as the word *accensis* has been omitted from the new rubric. The real danger of setting fire to a woman's hat or a nun's veil, not to mention the annoyance of melted wax dropping on the clothing, has probably prompted the revisers of the Ritual to make the change, which would incidentally prove that the liturgical authorities

are rather humane and agree with the victims that the inconveniences entailed in the use of lighted candles are not so trifling.

There has been in the past some degree of uncertainty concerning the form to be used for the blessing of the throats. An indult given in 1869 to the diocese of Vercelli authorized the use of candles blessed on Candlemas day and the short form, *Per intercessionem B. Blasii liberet te Deus a malo gutturis. Amen.* The same or a similar form was also at different times permitted to other dioceses. Where an indult has been obtained, that short form or any other allowed by the indult may be used; but elsewhere the special blessing of the candles and the form to be pronounced when applying the candles to the throat must follow the text of the Roman Ritual. ("Adhibeatur ubique oratio et formula Ritualis Romani."—S.C.R., 1 February, 1924.)

An interesting study of the devotion to St. Blase may be read in the *Dublin Review* for October, 1889, page 340.

PASTORAL AUTHORITY OVER CONVENT SCHOOLS IN PARISH.

Qu. In the January number of the ECCLESIASTICAL REVIEW the question is asked as to pastoral authority over a convent school—a day school—within the parish. The answer given is that "at most, he has the right and the duty of a mere supervision lest anything contrary to faith or morals be taught in it (Canon 469)."

What about the authority of the Plenary Councils of Baltimore? The Third Plenary Council has something positive to say, if I remember, upon this point. Are we to hold that the decrees of our Plenary Councils are no longer binding in such matters?

Resp. A reading of the Third Plenary Council of Baltimore, NN. 200-207, would suffice to indicate that the schools for which regulations are there laid down are parochial schools. But the Council does not concern itself with the regulation of convent schools over which it does not exercise the same jurisdiction. The fact that in the present case the convent school draws, as it appears, its entire enrollment from one parish does not alter its status in the least, unless there were some agreement between the parish and the convent school binding on both parties.

Ecclesiastical Library Table

RECENT BIBLE STUDY.

A recently discovered Babylonian historical fragment, much discussed during the past four years, is at last thoroughly examined from the Biblical viewpoint by the Rev. Bernard Alfrink, writing in the fourth quarterly issue of *Biblica* for the year just ended.[1] His thorough and critical study yields interesting results for the history and chronology of the later kings of Juda. A brief conspectus of these results can be better appreciated after some introductory account of the whole historical issue.

The reader is aware that the first ascendancy of ancient Babylon over Mesopotamia was already well established when Abraham departed from Ur about 2000 B. C. With some fluctuations it continued in force for about a thousand years more before it began to be seriously challenged by the Assyrians. This hardy and persistent hill-folk of the upper Tigris had become a first-rate military power by the age of David and Solomon, but its great leader Salmanassar III (859-824) was the first to make it evident that Assyria must eventually control the empire. After a period of comparative decline, this aim was fully achieved by Theglathpalassar III (745-727), mentioned in Holy Scripture as the conqueror of Syria and Galilee and the overlord of the faithless Achaz of Juda. For a full century thereafter, including the reigns of Sargon, Sennacherib, Asarhaddon and Asshurbanipal, Assyria dominated the empire of the north, and Egypt itself succeeded in escaping the yoke no earlier than about 650. By 625, however, the great city of Babylon was once more aiming not only at independence but also at imperial power, and so rapid and energetic was its progress that Assyria was soon at death-grips with the armies of Nabopolassar, aided in the beginning by Cyaxares and his Medes, and occasionally by Scythian invaders. The downfall of Assyria, complete by 605 at the latest, was thus accompanied by general disturbances in Western Asia which complicate the modern historian's task in tan-

[1] Die Gadd'sche Chronik und die Heilige Schrift. Bern. Alfrink, S. Script. Lic. *Biblica*, 8 (1927), 385-417.

talizing addition to the scarcity of original records of this period. Hence the welcome sure to be accorded to any fresh discovery of authentic data.

Among the Assyrian documents in the British Museum such a discovery was made in 1923 by Mr. C. J. Gadd, a recognized Assyriologist and one of the joint authors of the Tel al-'Ubaid Report noticed in February's issue of this REVIEW.[2] Recognizing the value of the small tablet even in its imperfectly legible state, its discoverer, at the request of the Trustees of the Museum, promptly made its contents public.[3] The brief fragment records important campaigns of Nabopolassar, already known as the founder and first ruler of the Neo-Babylonian empire, who reigned B. C. 625-605. The record seems to have formed part of a series, since it launches without introduction into Nabopolassar's tenth year (616) and ceases with equal abruptness at the end of his seventeenth (609). Several of the events included are of cardinal value to the history of this critical period.

The discovery and its publication rendered a service which has been generally appreciated. Readers of the third volume of the Cambridge Ancient History already possess the full benefit of the new information. Naturally its first appearance was widely reviewed and discussed in periodical literature.[4] In one point, to be noticed below, the Babylonian record as presented was in apparent conflict with an explicit statement of the biblical history, and this circumstance led to some questioning of the correctness of the translation, especially in view of the imperfect state of the script. The challenge proved to be hardly necessary on the merits of its incentive, but the re-

[2] Pages 192-206.

[3] *The Fall of Nineveh.* The newly-discovered Babylonian Chronicle No. 21,901 in the British Museum. Edited with transliteration, translation, notes, etc., by C. J. Gadd, M.A., Assistant in the Department of Egyptian and Assyrian Antiquities, British Museum. London: the British Museum, 1923.

[4] For example: The Nabopolassar Chronicle, I. M. Price, *Journal of the American Oriental Society,* 44 (1924), 122-129 (one of the best brief accounts in English); Editorial Note, When Was Nineveh Destroyed? *The Expositor,* 9th Series, I (1924), 53-54; Significance for Old Testament History of a New Tablet, A. C. Welch, D.D., *Expository Times,* 35 (1923-4), 170-172; Tablet B. M. No. 21,901 and Politics in Jerusalem, W. F. Lofthouse, D.D., *ibid.,* 454-456; The Fall of Nineveh, O. T. Allis, *Princeton Theological Review,* 22 (1924), 465-477; The Nabopolassar Chronicle Again, C. J. Gadd, M.A., *The Expositor,* 9th Series, 3 (1925), 85-93 (Gadd's reply to criticisms of Lewy and Allis).

sulting discussion has served to consolidate opinion in favor of Gadd's original rendering.

A collation of some of the literature just mentioned affords the following brief digest of the tablet's principal data. Without introduction, Nabopolassar appears as already in the field against Assyria in 616, the tenth year of his reign—a sufficient indication that he had revolted against his overlord soon after ascending the throne of Babylon. In the spring of this year he defeats the Assyrians on the upper Euphrates, and plunders several towns; but in the early autumn a combined Assyrian and Egyptian force drives him back to his capital without attempting to follow him thither. This does not prevent him from closing the year with a victory over an Assyrian detachment in the territory east of the Tigris. Returning to this region the next year (615), Nabopolassar attacks the ancient city of Asshur, Assyria's capital before the days of Nineveh. By reinforcements he is driven to a nearby stronghold and there besieged for ten days, when owing, apparently, to an invasion of the Medes, now first introduced into the struggle, the Assyrians retire to their own country. In 614 the Medes attack Nineveh without success, but later in the year they take Asshur with terrible carnage. Here Nabopolassar, though too late for a share in the victory, arrives in time to conclude a formal alliance with Cyaxares before the two leaders withdraw to winter quarters. During 613 no decisive advantage is gained by either side. The fifteen lines recording the events of 612 are all damaged, but Gadd's inference that Nineveh was the scene of conquest has met with general assent. From the fragmentary phrases it can be gathered that in this year the great Assyrian capital fell before a joint assault of Babylonians, Medes and Scythians,[5] who soon afterward reduced the city to ruins. Of its monarch Sinsharishkun only the name is legible, but he must have perished with his capital, since another king presently appears in his stead. Here it is interesting to learn that the center of the remnant of Assyrian power was transferred to Harran in northwest Mesopotamia, once the midway station in Abraham's migration

[5] Some doubt prevails as to whether the Scythians (as Gadd believes) are actually meant either here or in 610, or whether the Assyrian phrase indicates the Medes alone as Nabopolassar's allies.

and the place of his father's burial. During the following year (611) this stronghold seems to have been left unmolested by the Babylonians. In 610, however, we find Nabopolassar and his Scythian (Median?) allies attacking Harran. The new Assyrian ruler, here named as Asshuruballit, succeeds in crossing the Euphrates with the remnant of his troops before Harran falls and is plundered by the allies. Notwithstanding its evacuation of this position, Assyria in 609 returns to the fray, once more supported by a strong Egyptian force. The combined armies attack Nabopolassar's garrison in Harran, but are met by the Babylonian leader himself with strong reinforcements. Which side was victorious cannot be learned, owing to the mutilation of the record at this point. It then terminates with a mere "catch-line" for a further context not yet recovered, relating that in the beginning of 608 Nabopolassar was preparing for further campaigns.

Amongst the new data supplied by the chronicle thus summarized, the most significant are these: (1) that Nineveh fell as early as the year 612; (2) that Assyria's independence did not perish with it, but survived for several years after; (3) that Egypt, so lately the vassal of Assyria, was in the final conflict her important ally. In varying measure these facts have influence on the history of the kingdom of Juda, though the latter receives no direct mention. This influence may be better discussed after a full view of the chief sources on which former opinion had rested. These consist of several passages from the Old Testament and the writings of Josephus, which we venture to translate direct from their originals.

The concluding events of the reign of Josias and their immediate sequel are thus recorded in 4 Kings xxiii: 29-34:

> In his days Pharaoh Necho king of Egypt went up against the king of Assyria, to the river Euphrates. And king Josias went to meet him. And he killed him at Megiddo when he had seen him. And his servants carried him dead in a chariot from Megiddo, and brought him to Jerusalem; and they buried him in his tomb. And the people of the land took Jehoachaz the son of Josias, and anointed him, and made him king in his father's place. Twenty-three years old was Jehoachaz when he became king, and three months he reigned in Jerusalem. . . . And Pharaoh Necho made him a prisoner at Riblah in the land of Chamath, that he might not be king in

Jerusalem, and laid upon the land a fine of a hundred talents of silver and a talent of gold. And Pharaoh Necho made Eliakim, the son of Josias, king in the place of Josias his father, and changed his name to Jehoiakim; but Jehoachaz he took and brought to Egypt, and there he died.

The parallel account in 2 Par. xxxv: 20-24 and xxxvi: 1-4 is somewhat more particular:

After all this, when Josias had restored the temple, Necho king of Egypt went up to make war at Karkemish on Euphrates; and Josias went out to meet him. But he sent messengers to him, saying: What have I to do with thee, King of Juda? I come not against thee this day, but to the house at war with me; and God hath said that I should hasten: desist from God, who is with me, lest he destroy thee. But Josias did not turn his face from him; rather he disguised himself so as to fight with him, and listened not to the words of Necho from the mouth of God. So he came to do battle in the valley of Megiddo. And the archers shot at king Josias; and the king said to his servants, Get me away, for I am badly wounded. So his servants transferred him from the chariot, and carried him away in the second chariot which he had, and brought him to Jerusalem; and he died, and was buried in the tombs of his fathers. . . . And the people of the land took Jehoachaz the son of Josias, and made him king in Jerusalem in his father's place. Twenty-three years old was Jehoachaz when he became king; and he reigned three months in Jerusalem. And the king of Egypt deposed him at Jerusalem, and fined the land a hundred talents of silver and a talent of gold. And the king of Egypt made Eliakim, his brother, king over Juda and Jerusalem, and changed his name to Jehoiakim. And Jehoachaz, his brother, Necho took and brought him to Egypt.

Thus the accounts relate in common that Necho, second Pharaoh of the Twenty-sixth Dynasty and son of Psamtik (Psammetichus) I, led an expedition to a point on the Euphrates; that Josias deliberately opposed him at Megiddo; that the king of Juda died by Egyptian hands, and his body was brought by his followers to Jerusalem; that his son Joachaz, installed by popular choice, was after a reign of three months deposed by Necho, who appointed Eliakim, another son of Josias, as king of Juda, emphasizing his authority by changing his vassal's name to Joakim and exacting a heavy indemnity, after which he conducted Joachaz a prisoner to

Egypt. The only apparent discrepancy between the two passages lies in the exact time of Josias' death, though the second account does not expressly state that he died in Jerusalem rather than on the way thither. The record in Kings (according to the present reading) adds the circumstance that Necho's intended adversary was "the king of Assyria"; while that of the Paralipomena names his objective as the city of Karkemish on the upper Euphrates, records Josias' purpose to resist the Egyptian advance and his disregard of a warning from Necho, and describes a battle, or at least a skirmish, as the occasion of Josias' fatal wound. Since the latter half of Josias' reign is known to have coincided with that of Nabopolassar, it is highly probably that the Scriptures here record one of those very Egyptian campaigns to which reference is made in the new chronicle.

Of extra-biblical sources for ancient Jewish history, Josephus still remains the chief, and often the only authority. His account of the above incident (*Ant. Jud.* X, v, 1) is as follows:

Nechao, king of the Egyptians, having mustered an army, made an expedition to the river Euphrates to fight against the Medes and the Babylonians, who had everthrown the Assyrian rule; for he had an ambition to reign over Asia. When he had reached the city of Mendes, which belonged to the realm of Josias, the latter at the head of an armed force forbad him to proceed against the Medes through his territory. Nechao thereupon sent him an envoy informing him that he was not advancing against him, but had started for the Euphrates, and warned him not to provoke him to hostility aganst himself by withstanding his intended progress. Josias, however, disregarded Nechao's message, and resolved not to grant him passage through his territory. . . . As he drove in his chariot from wing to wing, arranging his troops in order, an Egyptian shot an arrow at him, and put an end to his eagerness for the conflict. For, suffering great distress from the wound, he ordered the army to be withdrawn, and returned to Jerusalem. He died of the effects of that wound. . . . After the death of Josias in the manner just related, his son, Joachaz by name, received the kingdom, being then about twenty-three years of age. . . . But the king of Egypt returning from battle summoned Joachaz to him at the city called Amatha, in Syria, and on his arrival there made him a prisoner, and conferred the royal authority upon Eliakim, his elder brother by the same father, whose name he changed to Joakim. Upon the country he

imposed a tribute of a hundred talents of silver and one of gold. . . . But Joachaz the king he took with him to Egypt, and there he died after a reign of three months and ten days.

If Mendes, mentioned as the spot where Josias withstood the Egyptian advance, is intended for the place of that name in the Nile delta, Josephus' information on this point can hardly be correct, even though some place of meeting south of Jerusalem, and not, like Megiddo, far to the north of it, would be a more appropriate scene for Necho's assurance "I come not against thee". On a more important point, however, Josephus has received unexpected confirmation from the Nabopolassar chronicle. Necho's intended foes were the allied Medes and Babylonians, against whom he was bringing assistance to Asshuruballit "the king of Assyria". If the latter naturally hoped to gain possession of Harran before Nabopolassar's main force could arrive in time to prevent him, Necho's avowal of urgent haste (2 Par. xxxv: 21) is easily understood. On the other hand, his ultimate motive may be correctly stated by Josephus. During the reign of Necho's father, Egypt had become independent of Assyria and gradually recovered much of her former strength and prestige. Nevertheless, the Egyptian contingents mentioned by the new chronicle as partaking in the events of 616 were probably not led by Psamtik in person. Necho, on the contrary, who had succeeded his father not earlier than 610, appears as the leader of his troops in this forced march to the Euphrates, probably none other than that expedition of the year 609 which enabled the Assyrians to attack the garrison of Harran. It may be surmised, in harmony with Josephus, that if the Pharaoh had succeeded in checking Babylon's aggressions he might next have turned upon the remnant of Assyria in the hope of reclaiming Syria at least for Egypt. However this may be, he was certainly Assyria's ally in this campaign of 609, as some of his father's commanders had been a few years earlier.

It is in this point that 4 Kings xxiii: 29 appears to conflict with the data in hand by stating that Necho, in marching to the Euphrates, "went up against the king of Assyria". The fact of such discrepancy has not been permitted to pass unchallenged, but the correctness of such an interpretation of Nabopolassar's record seems, after all, to have won general

acceptance. Admitting, therefore, that in 609 " a great army of Egyptians " actually aided Asshuruballit in attacking Harran; admitting, again, that the writer of the passage in 4 Kings intends to record Necho's immediate aim, and not some ulterior ambition with Assyria marked as its final victim, there still remains a simple solution of the difficulty, proposed by Lewy and accepted by Alfrink. The preposition *'al* of the present Hebrew text (which, in conjunction with the verb "go up ", regularly means " against ") may be a copyist's error for *'el,* meaning simply " to ". The correction would result in the statement that Necho " went up to (join) the king of Assyria at the river Euphrates ", without any mention of his intended adversaries, whom, in fact, 2 Par. xxxv also omits to name. This is probably the correct solution, especially since (as Alfrink points out) Josephus, with the biblical histories before him, shows himself unaware of any necessity to reconcile their witness with that of the unknown source from which he derived " the Medes and the Babylonians " as Necho's intended adversaries.

Some difficulty may at first appear to attach to the mention of Karkemish as Necho's objective in 2 Par. xxxv: 20, especially since the phrase has been rendered " to fight against Karkemish ".[6] The preposition in this context, however, more probably means simply " at "; and the biblical affirmation thus rendered involves no contradiction of the fact that Harran was to be the ultimate point of concerted attack. Two days' march due west from Harran lay Karkemish, on the further shore of the Euphrates, and this important strategic point had been for centuries a favorite spot for the military passage of the river in the northern part of its course. It would also be the most convenient rallying-point for an Assyrian force dislodged from Harran by an enemy from the southeast quarter, and aiming at the recapture of that position. Hence Karkemish was in every way likely to be the place where Necho from the very outset would expect—and may in fact have been requested—to join forces with Asshuruballit before crossing the Euphrates to march on Harran.

In all points of contact, therefore, the biblical accounts are confirmed and also supplemented by the testimony of the Nabo-

[6] So the Authorized and Revised Versions *in loc.* More correctly, Challoner, " in Karkemish "; Moffatt, Waterman, " at Karkemish ".

polassar chronicle. The significance of its data to the later history of Juda is also considerable. Josephus' only reference to the fall of Assyria occurs in his statement, reproduced above, that "the Medes and the Babylonians had overthrown the Assyrian rule". That Nineveh had perished in the strife was known from other Greek writers, but not the exact time of its capture and destruction. That this had been subsequent to Necho's expedition as recorded in Holy Scripture, was heretofore the common supposition, since it was assumed that after Nineveh's fall there could have been no "king of Assyria" against whom or in whose behalf Egypt might take the field. Now, however, it appears that Nineveh had fallen three years prior to Necho's campaign; that a king of Assyria, Asshur-uballit, was still in the field; that Necho was hastening to his assistance, and that Josias of Juda hoped to prevent that assistance from being rendered. The altered light in which Josias' conduct is thus displayed naturally stimulates inquiry into the motives of his policy. Any positive preference for a subject alliance with Babylon would seem unnatural in one whose zeal for theocratic principles had been the outstanding feature of his reign. He may, indeed, have felt that in a choice between two evils any other mistress was likely to be preferable to Assyria, and perhaps have hoped to pave the way to independence itself by deserving Babylon's gratitude. However, one is inclined, with Fr. Alfrink, not to overlook the influence of contemporary prophetism in Josias' forwardness to hasten Assyria's downfall. Sophonias and Nahum had within his own reign denounced the judgment of Yahweh upon the proud and cruel oppressor, and that in words suggesting the imminence of the retribution. As Alfrink reminds us:

> Nahum had already beheld
>
> "... upon the mountains
> the feet of him that bringeth good tidings, that publisheth peace!
> Keep thy feasts, O Juda; perform thy vows;
> for the wicked one shall no more pass through thee:
> he is utterly cut off" (Nahum i: 15).

When, therefore, the tidings of Nineveh's overthrow made their way over the Syrian mountains to Jerusalem, there must immediately have dawned upon the Israelites the realization that the Lord was preparing to consummate His judgment, as His prophets had previously foretold:

"He will stretch out His hand against the north,
and will destroy Assyria;
Nineveh will He make a desolation,
and dry like the wilderness" (Soph. ii: 13).

But not less clearly had Josias been forewarned (2 Kings xxii: 15-20) that the condign punishment of Juda's former apostasies could only be deferred, and not cancelled. And in the inscrutable providence of God, this zealous ruler's effort to take what seemed his appropriate part in sealing the doom of Assyria by cutting off her only hope of succor, proved but the first cause in the chain of events that soon brought Jerusalem itself under the conqueror's heel.

The outcome of the engagement at Harran, as already observed, is not made known to us by the Nabopolassar chronicle. However, both the Scripture and Josephus inform us that within three months Necho had reached Riblah on the upper Orontas, on his way back to Egypt. That he had probably not succeeded in the assault on Harran may be inferred, as Alfrink observes, from his having made no sufficient stay in the north to avail himself of the fruits of a signal victory. On the other hand, his army was not now (as four years later it would be) in desperate flight before the pursing Babylonians, or the arrangement of affairs of state in Palestine would have been out of the question. Evidently Necho felt it necessary to administer to Juda a sound rebuke for Josias' interference, and at the same time to secure a paramount influence over that kingdom in view of future clashes with Babylon. Had Josias heeded Necho's warning, he might have lived for years secure in a virtual neutrality between the warring empires. Now, however, the fact that "the people of the land", usually the element most inclined to follow the lead of the prophets, had placed Joachaz on his father's throne, was reason enough why Necho should depose him, carry him as a hostage to Egypt, and leave behind as king of Juda an elder brother, Joakim, whom we may reasonably suppose to have represented the upper classes in Jerusalem and to have leaned more definitely towards alliance with Egypt. This, however, was Juda's undoing in the end. For in 605, when Nabuchodonosor, then the commander-in-chief of his father's forces, drove the routed Egyptians to the very borders of their homeland, he could not

long permit a creature of the Pharaohs to occupy the throne of David. At that very time, it would seem, befell the captivity of King Joakim himself, and that first deportation of his subjects to Babylonia of which Holy Scripture informs us.[7]

In the article already mentioned, which has supplied this notice with the greater part of its material, Fr. Alfrink does not confine his study to the years covered by the Nabopolassar chronicle, but proceeds to apply its data at much greater length to the discussion of nearly related subjects in Biblical history. He examines the final overthrow of Egypt's power in Asia by Nabuchodonosor; the question whether the decisive battle was actually fought at Karkemish; the Babylonian conqueror's subsequent treatment of Juda; and finally, how far the chronology of Juda's kings after the fall of Samaria may now be more exactly determined by reckoning back from what the Nabopolassar chronicle may be said to have fixed with certainty. These subjects are discussed with a thoroughness, soundness of judgment and clearness of exposition that will repay an attentive reading of the whole treatise, of which the space at our disposal does not permit an adequate summary. It may at least be said that the author has brought the newly discovered information to bear upon the history of the kingdom of Juda at every really available point of contact, and that in arriving at his final figures,—

Ezechias	726–697
Manasses	696–642
Amon	641–640
Josias	639–609
Joachaz	609
Joakim	608–598
Joachin	597
Sedecias	596–586

he presents the evidence at every step with a minuteness of scrutiny and a frankness in facing difficulties which cannot indicate less than a contribution of genuine value to the difficult study of Old Testament chronology. At the least, he leaves us with confidence in the historical worth of the Scriptures only the more confirmed by comparison with the independent testimony furnished by the chronicle of Nabopolassar.

W. H. McCLELLAN, S.J.

Woodstock, Maryland.

[7] See 2 Par. 36:6; Dan. 1:1, 2.

Criticisms and Notes

THE SEE OF PETER. By James T. Shotwell, Ph.D., LL.D., Professor of History in Columbia University and Louise Ropes Loomis, Ph.D., Professor of History in Wells College. New York, Columbia University Press. 1927. Pp. xxvii—737.

The original purpose of the authors of this volume was the publication of a source book "containing readings on the subject of the Papacy down to Gregory VII". What was to be little more than an anthology of texts, with short editorial comment, underwent a "transformation into a volume which covers a more limited period of time but gives a much fuller selection of texts for that period and, in addition to these, discussions which carry the reader some distance beyond the documents into the obscure but vital lines of history which they illustrate". Comparison between this volume and Mirbt's *Quellen zur Geschichte des Papsttums und des Römischen Katholicismus* is inevitable; but, whatever the basis of comparison may be, the differences between the two works are so great that the present work can not be looked on as supplementing or supplanting the earlier volume. Mirbt's work covers the entire history of the Papacy; its citations are in the original languages; none but the absolutely pertinent passages are quoted and these are not imbedded in a more or less exact, though generally relevant, mass of comment and criticism. In scope and arrangement this American volume is strikingly similar to the work of Archbishop Cyril Behnam Benni of Mossul, *The Tradition of the Syriac Church of Antioch concerning the Primacy and the Prerogatives of St. Peter and of his Successors the Roman Pontiffs*, translated by Rev. Joseph Gagliardi, London, 1871. In both volumes attention is drawn to the same problem, which, though dealt with in practically the same way, is necessarily somewhat different when seen by Eastern and Western eyes.

This volume discusses the history of the Papacy to the Pontificate of Damasus (366-384). It is in two main sections, one dealing with Peter, the other with the See, entitled, respectively, The Petrine Tradition and The Rise of the See. The aim of the authors was the collection of all the references from all sources "which form the basis for the Roman belief in Peter's Primacy and in his institution of the Roman bishopric". To each text or series of texts there is prefixed such critical and historical comment as is necessary to elucidate its meaning and value. Whether any texts have been overlooked and whether the translation is, in each case, thoroughly

accurate, are secondary to the running comment and inferences of the authors.

In the first section, dealing with the Petrine Tradition, the authors present three groups of texts, drawn from the New Testament, from the Greek and Latin Fathers, and from the Apocryphal Literature. The second section, devoted to the Rise of the See, has also a triple division: The Bishopric of the Roman Apostolic Church, The Power of Peter, The Supreme Bishopric of the Universal Church. The arrangement of the texts in this latter section is chronological: the first group carries the discussion to the end of the second century, the second to the time of Constantine, the third to the end of the fourth century.

In the introductory chapter which discusses the Petrine claims in the light of texts from the New Testament, textual criticism is kept in the background and the quotations are from the Douay Version, not because this translation is superior to others, but because it was thought desirable to give the texts "in the form in which they were employed to erect the fabric of papal monarchy". In evaluating these texts the authors base their judgments on the theories of one school of New Testament critics. They accept unreservedly the priority of Mark's Gospel and state positively it was written about 75 A. D., without considering the serious objections of other critics that when it was written Jerusalem was still standing. The main importance they attach to this Gospel is that "none of the vital texts upon which the Petrine claims rest comes from the Gospel of Mark." This silence and the fact that Peter appears in a more unfavorable light in this than in any other of the Gospels is proof to many other critics of Peter's influence on Mark, and that it was not necessary to call attention to the obvious or to enhance a reputation that needed no support.

Luke's Gospel is assigned to a date later than 96 A. D. on the ground that it showed the influence of Josephus, notwithstanding the fact that Belser has proved such an assumption is utterly without warrant. Matthew's Gospel is said to have been written about the end of the first century because it represents Antiochene thought and reflects the struggle between Judaistic and Gentile groups in Antioch, even though the authorities on whom they rest this conclusion say this hypothesis is possible but not demonstrable. The uncertainty and lack of critical investigation which the authors exhibit in dealing with the Gospels and with the synoptic problem, will, unhappily, deprive their work, or at least this portion of it, of much of the value it might have as a contribution to the elucidation of a difficult problem. They are not, of course, to be blamed for taking whatever stand seemed good to them, but, it is to be regretted

that they should have placed all the valuable effort and labor which went to the composition of this book on the precarious foundation offered by the theories of any particular school of New Testament exegetes. One is led to wonder when reading what they have to say in comparing Matt. 16: 13-20 with Matt. 18: 15-20, in reference to the question of the Primacy and Apostolic Succession, whether they have a clear idea of what Primacy and Apostolic Succession really mean. "The latter text," they say, "as against the previous one, is a document for the episcopalian theologian, indicating a legitimate succession of all the apostles, without regard to any special primacy of one." Do they identify Primacy with Apostolic Succession or do they make the one dependent on the other? Of St. John's Gospel they say, "the only points upon which there seems to be substantial agreement are that the Gospel was written at Ephesus, and that its date is about 105 to 110 A. D." If substantial agreement is to be taken as the test of date the time should be set about ten years earlier. A denial of the Johannine authorship for the reason that Clement of Rome referred to the apostles as if they were all dead, and to the equally inconclusive reason that Ignatius did not mention him in the Epistle to the Ephesians is utterly without point. Clement's words will bear no such interpretation and Ignatius was under no obligation to refer to the Gospel of John; in fact, the silence of Ignatius may be taken to mean that John was long dead when the letter was written. The introductory comment on the Acts is more disappointing than that on the Gospels. The whole question of date and authorship is left in the air. Interpretation of the Acts is said to be largely a matter of emphasis. All of which only proves the danger which confronts the amateur in a field which specialists have made their own. The chapter on the New Testament texts is perhaps the most unsatisfactory in the entire book.

The industry expended in the collection and translation of the mass of texts that fill the remainder of the volume is unfortunately, to a considerable degree, nullified by the lack of historical background which mars the critical and explanatory setting in which they are placed. There is an inexactness of thought and translation in many places that will inevitably rob the work of much of its value for many readers. Eusebius[1] is rendered as "which we know have not been generally accepted among Catholics". It should read "among Catholic writings". To translate *episcopatum accepit* from the Liberian Catalogue, "instituted the episcopate" is bad enough, but to base on it the statement that, "it includes the explicit assertion that Peter was the founder not only of the Roman church

[1] *Ecclesiastical History,* III, 3, 2.

but of the Roman See," is utterly without warrant. To ascribe any special importance to the testimony of Phlegon "because Spartianus . . . actually wrote many of the books which passed as Phlegon's and that he preferred to write under his *freedman's* name rather than under his own", would tend to show that the authors never verified the reference in Spartianus. We are told that Eusebius does not give us Papias' own words on the composition of Mark's Gospel, "preferring in this instance to quote the version of a later man, Clement of Alexandria, and using Papias' name merely to confirm Clement's story". As a matter of fact Eusebius does quote Papias at considerable length from Papias' own writings,[2] and precisely on the subject of Mark.

We come across exasperating sentences such as the following. "The form of the ancient St. Peter's was that of a 'tomb church' constructed around and adapted to the requirements of a site already fixed by an older grave. During the fifteenth and sixteenth centuries, this basilica was torn down to make way for the present cathedral." The same page (103) has a reference to Frothingham's *The Monuments of Christian Rome*, for archeological studies and plans of old St. Peter's. The authors might study the reference in Frothingham with profit. There are utterly gratuitous statements of which the following is an example: "Irenaeus' writings had a momentous effect upon the development of ecclesiastical polity and the rise of the papal office." Irenaeus' writings were a defence of an existing polity and of a papal office which had already arisen. Ignatius is said to have written his epistles at various stopping places. He wrote from two places. The date of Polycarp's death is given at "about 150 A. D.". The date of Polycarp's death is the one date about which there is now no controversy. It is asserted (p. 251) that the so-called Second Epistle to the Corinthians was "a second century homily". Harnack, at on time, propounded the theory that it was in reality the Epistle sent by Soter to the Corinthians. All critics scout Harnack's supposition just because the document is a homily. Nevertheless it is quoted here "on the chance that it is the message Soter sent to Corinth".

This inexactness, this lack of precision in thought and expression occurs so frequently that the attention of the reader is constantly turned away from more important matters, and whether justly so or not, confidence in the competence of the authors to discuss the main problems involved is considerably diminished. Nevertheless no more important collection of documents on the history of the Holy See exists in any language. What has been said about it

[2] *Historia Ecclesiastica*, III, 39, 15.

above may be looked on as captious and carping criticism, but inaccuracies in details impair the value even of a book possessing the unquestionable merit which this one exhibits. On the larger phases of the subject there can be no doubt that the authors sought to determine the truth on the basis of the evidence. They make no secret of their unwillingness to accept the Catholic view of Tradition, but they do not hesitate to publish at length the famous passage from Irenaeus in which the testimony of Polycarp is invoked in favor of the unchanging purity of the Church's doctrines. The work bears every evidence of having been undertaken and executed in a detached spirit of investigation and there is nothing in the volume to afford any ground for impugning the good faith of either Professor Shotwell or Miss Loomis. It does seem, though, as if they might have informed themselves a little more thoroughly on the Catholic side of some questions. Had they done so, some inconsistencies in thought and expression might have been avoided. On the familiar case of the appeal from the Church in Antioch to the Emperor Aurelian "the orthodox petitioned Aurelian to compel Paul, the favorite of the vanquished Zenobia, to withdraw from the Church and to permit Domnus, the rightful bishop to enter it". The Emperor's decision is given in the words of Eusebius.[3] "He decided the building should be given to that party to whom the bishops of Italy and the city of Rome should award it." It is difficult to see where in the incident or in the decree of the Emperor a reason can be found for such a statement as this: "Thus, as a result of their appeal, the Christians of Antioch forfeited for the nonce their cherished eastern independence, and the primacy, for which Victor and Stephen had contended on religious grounds, came in part, for a moment, as a gift from the pagan State to Felix."

The authors have rendered a real service to students of Church history in the publication of this volume. It is much to be hoped the present edition will soon be exhausted and that they will have the courage and patience to undertake a more thorough study of the Church in the ages of persecution, that they will envisage conditions from the standpoint of the second or third century, that they will make more allowance for the pressure of state hostility on the fortunes of the Church, and that they will abstain from snap judgments on such matters as Montanism and Cyprian's mystic ideas of the Church.

Catholic readers will not accept all the statements and conclusions of the two earnest historians who compiled this remarkable volume. They may find much to condemn; but they will find immeasurably

[3] *Eccles. His.*, VII, 30, 18-19.

much more deserving of praise and commendation. The volume will cause comment, and, it may in some quarters, non-Catholic rather than Catholic, provoke censure, but if those who do not find themselves wholly in agreement with Professor Shotwell and Professor Loomis, will approach their task of criticism in the same spirit of constructive effort that runs through these pages, an historical problem which is for many earnest souls a source of spiritual perplexity, may be brought appreciably nearer to a satisfactory solution.

With the publication of this volume practically all the historical evidence in a case that has engaged the attention of Christians for generations is now before the public. Students of Church history will instantly grasp the significance of such a dossier, but in a more particular manner the general reader will be in a position to arrive at independent conclusions. There is no special pleading in this book: there may be lack of sympathy or understanding, but there is no evidence of a spirit of unfairness. Catholics, above all, may look on it as a distinct and noble contribution to a field of apologetic discussion that has employed the energies of the most zealous students since the sixteenth century. It may be mere coincidence that the same problem can be dealt with in almost identical terms by American scholars and an Oriental prelate, but it is, at least, significant that Western and Eastern eyes are turned inquiringly to the See of Peter.

LE SCANDALE DE JESUS. Par E. B. Allo. (Collection "La Vie Chrétienne"). Bernard Grasset: Paris. 1927. Pp. 276.

In His prophecy of the end of time, Christ gives this warning, "Then if any man shall say to you: Lo! here is Christ, or there, do not believe him", (Matt. 24: 23). Our age is full of men who tell us, "Lo! here is Christ". Some show credentials, and we may believe them to the extent of their credentials; but too many pseudo-prophets have appeared in recent years to tell us of The Man Nobody Knows. So Christ's injunction is always timely, "Do not believe". The book under review, published in the series "La Vie Chrétienne" by the Rev. Ernest B. Allo, O.P., Professor of the New Testament Exegesis at the University of Fribourg, gives us some reasons why we should not believe these false teachers. Christ is not the Man Nobody Knows, He is not a myth; He is not a subtle or mystical philosopher; He is not even "the first Rotarian" (!); He is the Christ we have always known and in whom we have always believed, as pictured in the Gospels and preached by the Apostles, "Christ crucified, unto the Jews indeed a stumbling-block (*scandalum*) and unto the Gentiles foolishness; but unto them that are called, both Jews and Greeks, Christ, the power of God, and the wis-

dom of God" (I Cor. 1:23, 24). Since Father Allo's book is destined for the general reading public, we may reasonably hope that its startling title will prompt many persons to read it who would not otherwise open a "religious book", and it will be for the best. The book aims at freeing the adorable figure of Christ and the bases of His eternal work from the darkenings and mutilations inflicted on them by the most recent theories of unbelievers. This purpose is excellently achieved. The book reads well, the interest is progressive, and the knowledge of the subject beyond question. It is a very useful and timely book. The author does not purpose to discuss the prevailing systems, a work, he says, which has been effectually done by others; his only ambition is to offer a sort of introduction to the reading of the specialists who have refuted these errors. The book is free from controversy; it is positive, concrete and constructive. Why, implies the author, spend time refuting theories which so rapidly supersede one another? Each new discovery in the fields of science or history is eagerly seized as a new and effective weapon. The next generation will see many changes of weapons and tactics, but as long as men will refuse to see in the Gospel, interpreted by the living Church, the supreme rule of their intelligence and life, Christ will remain for some an enigma, for others a *scandal*. We wish many readers to Père Allo's little book.

DIATESSERON seu Concordia Quatuor Evangeliorum in unum redactum. Cum notis ac dilucidationibus exegeticis, dogmaticis, asceticis, historicis, etc. Auctore Alexio Henrico Maria Lepicier, O.Ser.B.M.V., Archiep. Tit. Tarsensi. Volumina III et IV. Romae: Offic. Typograph. "Buona Stampa". 1926 et 1927. Pp. 562 et 375.

For more than twenty years the author of these volumes has made the daily study of the Gospels the subject of a systematic analysis similar to that which first engaged Tatian, the Gnostic apologist, who during the second century collated the evangelical history and gave it the name of *Diatesseron*. Rightly used, it has not merely systematized the work of New Testament students during succeeding ages, but has proved for the devout reader an unequaled method of meditation by enabling him to enter into the life of Christ with a vivid reality whence true wisdom is derived under all conditions of our earthly pilgrimage. We are reminded of the words of St. Jerome: "Si quid est quod in hac vita sapientem virum teneat, et inter pressura et turbines mundi aequo animo manere persuadeat, id esse vel primum reor, meditationem et scientiam Scripturarum" (Praef. in Ep. ad Eph.).

The practical truth of this teaching has rarely been better exemplified than in the career of the Apostolic Delegate himself who, as writer, professor, missionary and bishop, demonstrates its value. He gathers for us the principles of the Gospel as they are illustrated in the successive actions and amid the scenes of the public career of Christ with His Apostles and disciples, by combing the historical data to be gleaned from the different accounts of the synoptics and of St. John. It must be remembered that each of these wrote with a distinct purpose, addressing separate classes of readers. They had no thought of supplementing the narratives of each other. Difficulties thus arise from presenting the accounts in varying chronological order, as this gives at times the impression of seeming contradiction as to time, place and persons. In the concordant presentation of the facts this fallacy is corrected and we get a survey of the Life of Christ which satisfies the critic if he be honest, and helps those who seek to meditate upon the great problem of the Redemption.

In detail of method the *Diatesseron* of the eminent author, now Cardinal Lepicier, differs considerably from similar studies, such as the recently issued *Synopsis Evangelica* of the venerable Dominican scholar P. Lagrange. Instead of placing the text of the harmonized passages in parallel columns, so as to allow the reader to compare the different modes of expression, by binding them together by intervening lines which give us a continuous context, our author retains the historical sequence in the separate sections. These, making an evangelical summary, are prefaced by a statement of the "argumentum" and the "ratio sectionis" in the author's own words; after which the Gospel text in Latin, following the Greek version, is commented upon in detail.

Upon the close analysis of facts and doctrines in their historical and chronological order the commentator presents a series of "Quaestiones" in which doubts and difficulties are answered for the inquiring student. Here the author covers a wide field of exegesis, dogmatic and ascetic theology, and ecclesiastical history. Since the work comes from the pen of a scholar who both sought and imparted knowledge in the cloister, the class-room, the pulpit, and the arena of theological disputation, we have every guarantee of accuracy and desirable completeness in the information furnished. On reading the *Diatesseron* one cannot avoid the thought that much of the "higher science" in our seminary courses and Christian doctrine classes, taught under the plea of keeping step with modern progress, might be dispensed with, as choking and stifling intelligence rather than furthering true wisdom, if professors and teachers have courage to return to the more assiduous study of the Bible in a simple and rational way. With the sacramental graces that flow into the apos-

tolate from the Eucharistic table, and the living Word from the inspired volumes, we have all and more than is needed to build up the Church of Christ and maintain her power over the souls of men. " Duo mihi necessaria permaxime sentio in hac vita: Sacrum Corpus tuum ad refectionem mentis et corporis, et lucernam pedibus meis verbum tuum. Sine his duobus bene vivere non possum: nam verbum Dei lux animae meae: et sacramentum tuum panis vitae" (*Imit. Christi*, a Kemp.).

THE OPUS MAJUS OF ROGER BACON. A Translation by Robert Belle Burke. Philadelphia: University of Pennsylvania Press (London: Humphrey Milford, Oxford University Press). 1928. Two volumes. Pp. xiii—840.

Friar Roger Bacon's works are an astounding revelation of the far-reaching intuition to which a well regulated mind may attain through the acquisition and discipline of experimental knowledge. His prophetic and withal practical instinct led him to describe in the thirteenth century rather accurately the inventions of men of genius who came five centuries after him, and that in almost every branch of the physical sciences. Yet it was not this gift that earned him the title of *Doctor Mirabilis* by which he drew hearers to him at the universities of Oxford and Paris. To predict the use of steam-power, electricity, radio-penetration, the phenomena of magnetic attraction, the microscope, or even the atmospheric variations and revolutions affecting old computation of time in the Julian calendar, would hardly have gained him the attention of men who were not in position to estimate such knowledge at its proper value because it must have appeared fantastic and overdrawn within their horizon of personal experience. What caused him to be admired as a teacher was his prodigious facility in mastering the problems of Scholastic philosophy and theology discussed by the scholars of his day. These had to be interpreted in intelligible language to men, old and young from every part of Europe, who sought wisdom at the great intellectual centres. Bacon was capable of illustrating his theology by a versatile use of the arts, thus captivating the imagination to enforce the logic of the exact sciences. Ethics, politics, history, rhetoric, grammar, chemistry, alchemy, optics, astronomy, and astrology, contributed to his store. But it has been reserved to the present generation to get a fuller and finer view of his knowledge and personality, a gain for which the educator and the historian alike owe a debt not easily to be overrated. This fact constitutes the chief value of Professor Burke's painstaking and reliable translation of the *Opus Majus* in the two stately volumes before us.

In 1271 Bacon published his *Compendium Studii Philosophiae.* A few years earlier (1266) he had been urged by Pope Clement IV to submit his writings to Rome for the purpose of securing the papal judgment regarding their orthodoxy. The teaching of Friar Roger, a prominent member of the order of Franciscan Minors, had made a stir among the orthodox brethren who fancied that they saw necromancy in the science of the *Doctor Mirabilis*, and a departure from the monastic ideal in his conduct among the popular lights of the rival schools at Paris and Oxford, and the Pope was appealed to for a decision.

Pope Clement had known Bacon at Paris. He had been familiar with the theology and conduct of the English Franciscan and his relations to the Oxford scholastics before there was any thought of Clement ever becoming Pope. While still a layman, after the death of his wife in 1257, Gui Foulquois Le Gros had taken an interest in ethics, then taught chiefly by ecclesiastics. Being a favorite of Louis IX, who later sent him to England as legate, his decision to enter the priesthood was quickly followed by promotion to the cardinalate and subsequent elevation to the papacy. When he asked Bacon to put his teaching in writing, the latter complied with the request, and sent Master John, one of his disciples, to Viterbo with the MS. of the *Opus Majus.* Not long after this Clement IV died, and the accusations of the brethren who had influence at the papal court were renewed under Nicholas III of the Dominican order.

To understand the situation and true merits of the case which led Nicholas to favor in part the censure of Bacon's writings it is necessary to recall the foment then existing in the scholastic atmosphere of the university at Paris, with its traditional preference of the Platonic as against the Aristotelian method of philosophy. Bacon, with Albert the Great, began an intellectual warfare against scholastic tradition which did not end even with St. Thomas, who, despite his title of *Doctor Angelicus*, could not escape for a time the censures of the authorities at Rome. The superiors of the monastic order to which Friar Bacon belonged were in the main men noted for sanctity and learning alike. But they were powerless against the prejudices of the disciplinary tradition among the teaching members of the schools. The strength of such prejudices, when they take the form of popular convention, Bacon himself has pointed out in his *Opus Majus.* Moreover, the monastic rule implied a certain withdrawal from worldly popularity in favor of retirement and prayerful recollection. This was the primary object of the religious foundation which St. Francis of Assisi had had in view, and which St. Bonaventure, Bacon's contemporary and superior in the order, sought to

perpetuate in his teaching and his conduct. The *Doctor Mirabilis* needed money for his experiments, and a wealthy brother in the world was glad to supply it. But it drew him away from the retirement of the cloister.

In this light the glib talk of biased or thoughtless historical commentators, making Roger Bacon the victim of ecclesiastical cruelty by imprisonment for a number of years, changes its significance. The so-called incarceration meant and was in reality nothing more than what happens every day in our religious communities of men, who have taken the vow of obedience and of personal poverty, when by order of their superiors they are withdrawn for a time from the office of public teaching or administration. The individual monk may, by acquiring undue popularity, become alienated from his order or community and lose the spirit of recollection, prayer and charity which he pledged himself to observe under the vow of obedience to his superiors. The use of wealth offered by his family may likewise estrange him from the order. He loses the spirit of the army which bids a soldier set aside his superior knowledge and personal associations in obedience to the will of the commander who directs the larger interests of the community.

Here too we find the reasons for the existence of Bacon's cryptic cypher-writing which has come down to us, and of which Professor Roland G. Kent promises to issue an interpretation at an early date (the Voynish MS. by the late Professor Newbold). During his confinement Bacon was free to write, but not to publish, because this would foster contentions hard to reconcile with the monastic spirit of charity. In his later days this reserve was withdrawn, which meant that the charge of heterodoxy was shown to be void in the eyes of his ecclesiastical superiors. Indeed from the language of Roger Bacon himself in the work before us, it becomes perfectly plain that he was not conscious of disloyalty to the Church or to his order. He does not write as one who is under a cloud, much less as one who defends himself and feels animosity against his brethren in the order or even outside among those who differed from him or accused him of error.

What the reader gains from a thoughtful use of the translated *Opus Majus* is a knowledge of the relations of the various sciences in their application to practical issues. Bacon does not merely speculate. He reasons from an established basis of logic and illustrates by facts. There is hardly a statement for which he does not adduce authority, and one wonders how at his time, when printed books were not accessible, he could have mastered so much accurate information. The divisions of the work do not, as might be expected, follow a plan of logical or pragmatic development. They begin

with an exposition of the prevalent causes of error. These are: faulty authority, custom, popular prejudice, ignorance and the fear to acknowledge it. After that the discussion is of philosophy taking its origin in the mind of God, and completed by Christian faith. Next we are introduced into the means of acquiring truth through study and use of language, mathematics, observation in optical and the experimental sciences. The work concludes with an analysis of the duties that arise out of all this knowledge in order to gain moral perfection.

The *Opus Majus* ends somewhat abruptly, but there is in it a completeness which the thoughtful student cannot miss.

From the bookmaker's point of view the two volumes with their illustrations are a delight to the reader.

THE LIFE AND LETTERS OF BISHOP McQUAID. Prefaced with the History of Catholic Rochester before his Episcopate. Vol. III. By Frederick J. Zwierlein. Louvain, Librairie Universitaire, and Rochester Art Print Shop. 1927. Pp. xii—513.

With this volume the author brings to completion the elaborate literary memorial he has been raising to the glory and honor of Bishop McQuaid for so many years. The volumes, he tells us in the Foreword, with the prefatory Sketch of Catholic Rochester before Bishop McQuaid's Episcopate, give a survey of nearly a century of American Catholicism. The Foreword also remarks that in these volumes may be found "for the first time what approaches a comprehensive account of the making of the Canon Law for the Catholic Church in the United States" and that "panegyric instead of real biography has been the curse of church history".

The three volumes of this biography are divided into eight books, of which the present volume contains three. The first of these three books bears the ominous title "Conspiracies", and is divided into four chapters headed respectively: "Dr. McGlynn", "Father Lambert", "Apostolic Delegation", and "Archbishop Ireland". Whatever may be thought of the adequacy or inadequacy with which the McGlynn case has been presented, there can be no doubt that the manner in which Archbishop Corrigan is dealt with leaves very much to be desired. The chapter is largely made up of letters addressed to the Archbishop by Bishop McQuaid during the McGlynn controversy. Most of these letters are extremely peremptory in tone. Time after time the Archbishop is told to "keep cool", he is reminded "your sole duty is to instruct your people", "whatever you do, do

promptly", "be clear, strong and bold and not afraid". How these exhortations from his militant suffragan were received by the Archbishop does not appear, as apparently there is no mention of his communications to Bishop McQuaid except at the rarest intervals. Were it not that the mind and character of Archbishop Corrigan are revealed in the public statements from his pen which are here quoted, the average reader might easily fall into the error of thinking him a weakling who needed to be kept alive to his duty by the imperative utterances of the Bishop of Rochester.

The chapter on the second "conspiracy" is a dreary narrative of the long conflict between Bishop McQuaid and one of the priests of his diocese, Father Lambert. If anything is proved by this chapter it is that Bishop McQuaid was in the wrong or that he was lacking in firmness in failing to enforce ecclesiastical discipline in the case of one whom he looked on as a recalcitrant and trouble-maker. As the case is narrated here it is not without its elements of unconscious humor. Lambert's famous Tartuffe letter is given in full, as is, also, the Bishop's letter about his journey to Rome, in which he complains that "Lambert had the indelicacy to take passage on La Normandie to annoy me. I treated him as a stranger". He had some consolation, however, in the fact that when Lambert called at the American College "he got the cold shoulder. Miss Edes looked at him and said nothing." The decision in the case did not altogether please the Bishop and he was evidently somewhat touchy on the subject, for he wrote to his good friend Bishop Gilmour: "Had I been at the Washington banquet, the jocular play on Waterloo, as illustrative of the occasional mishap of a fighting bishop, might not have gone off without a rebuke." It took a long time to arrive at a decision in Rome and the Bishop's patience was sorely tried. About two months after he arrived his determination was not in the least degree slackened, for he wrote: "I shall not leave here until all is settled, although I am heartily sick of the place and the life." The squabble dragged out for nearly thirty years and was neither edifying nor conclusive.

The two other "conspiracies" under the headings Apostolic Delegate and Archbishop Ireland, are dealt with at considerable length, but in a manner equally inconclusive. They afford a reason for the publication of many of Bishop McQuaid's letters, which, as a general rule, are filled with rumors, suspicions and sharp comments on his colleagues in the hierarchy. "Baltimore," he writes, "wants to set up as the American Vatican, with its curia under the management of the Sulpicians." The chapter on Archbishop Ireland is principally concerned with the School Question. Though there are many documents in the chapter, no new light is thrown on the con-

troversy. Had the author digested these documents a little more thoroughly and devoted more attention to the principles involved rather than to matters of a more personal nature, he might have made his chapter more effective. He has made it clear that there were many features to the estrangement between Archbishop Ireland and Bishop McQuaid, but these differences seem to have vanished with the years, and when age had mellowed both, Bishop McQuaid was welcomed in St. Paul and Archbishop Ireland was made at home in Rochester. Dr. Zwierlein makes the following comment on Archbishop Ireland's visit: "As Archbishop Ireland put it in his three days' stay in Rochester, December 2-4, 1905, many wondered whether the Mediterranean and the Red Sea were on the same level. When the Suez Canal was cut through, both were found to be on the same level Archbishop Ireland was also pleased to find that he was on the same level with Bishop McQuaid."

The other books in this volume will have interest primarily for the people of Rochester, but in a much less degree for Catholics elsewhere. The first discusses such matters as charitable institutions in the Rochester Diocese and some phases of the struggle regarding state aid to charitable institutions under the control of the Church and the right of Catholics in state institutions to the ministrations of their priests. Here as in other chapters the author's point of view is too parochial to permit him to look on the struggle in Rochester as merely one feature of a nation-wide effort on the part of the Catholic Church for the recognition of rights guaranteed by the Constitution and thoroughly in accord with the spirit of American institutions. The author, as is quite natural, writes sympathetically on the subject of ecclesiastical education in Rochester, and gives a detailed account of the efforts of Bishop McQuaid to establish St. Andrew's Seminary and St. Bernard's Seminary. Unquestionably Bishop McQuaid was an ardent champion of religious education and parish schools, but one gathers the impression from these volumes that his outlook on these and other matters was bounded by the limits of his diocese, and that the diocese was something apart from the general life of the Church in the nation.

After reading this ponderous work one wonders whether such an elaborate setting was necessary for such a life, and whether the real stature of the man was not diminished by being drawn to scale with a structure of such magnitude. The work as a whole produces the impression that Bishop McQuaid was not an active worker in the great constructive movements of his time, but a soured and embittered critic who poured out his animadversions on men and things in an unending stream of letters to his friends Archbishop Corrigan and Bishop Gilmour. " Bishop Gilmour," Dr. Zwierlein says (vol. III,

p. 141) "had grievances of his own against some members of the hierarchy in the United States, but he would not countenance the policy of avoiding all contact with bishops here. He, therefore, wrote Bishop McQuaid: 'I again suggest that you attend all meetings of your episcopal brethren, when business and direction direct such attendance'."

The author promises for the future "a more formal one-volume life of Bishop McQuaid, which was impossible before previous publication of source material and of preliminary studies in the three volume work on his Life and Letters".

LA VIE CHRETIENNE AU PREMIER SIECLE DE L'EGLISE. Par J. Lebreton, Professeur d'Histoire des Origines Chrétiennes à l'Institut Catholique de Paris. (Collection "La Vie Chrétienne"). Bernard Grasset: Paris. 1927. Pp. 285.

The "Primitive Church" has always been, since the days of the Reformation, the ideal toward which reformers of all sorts have turned longing eyes. Often mentioned, but little known, save in general and more or less conventionally, the life of the first century Christians is described by Abbé Jules Lebreton in its principles and characteristic features. The early Christians were few; lost in the masses of their pagan contemporaries, they experienced the need of grouping themselves, of adhering to close discipline and uniformity of life; but, over and above these necessities, there appears a glorious feeling of life, an exhilaration of the soul open to the influence of grace, the vivid sense of the nearness of the ever-living Christ and the guidance of the Holy Spirit. That life of the early Christians, by its constant purity no less than by its fortitude, arrested the attention of thinking men whom it gradually made to abandon their first interpretations of its—obstinacy, theatrical pose, fanaticism—and led to see and often admire in it a subtle and mysterious something that the world had not yet known, some simple principle, although strong, practical, well defined and consistently followed, which could account not only for the temporary exaltation with which the Christians suffered persecution, but also for the inconspicuous, daily practice of all familiar—then so unfamiliar—virtues, especially that inexhaustible and always cheerful love of their fellow men in the midst of a world sunk in egotism.

The brethren's life was in itself the best of apostolates, it was a daily preaching of Christ, the Divine Model, whose life was unceasingly present to them. The life of Christ was the "Source of Life" from which His disciples drank deeply. Christ was the unique Master, infinitely greater than all other masters of wisdom;

without Him, as without the sun, the world would be plunged in darkness, despite the multitude of stars. What the Master taught was the "Kingdom of God". God must reign not over a chosen people, but over all men. His dominion is recognized by living a life which depends on Him, seeks nothing from men, a dominion which gives the subjects full liberty. But Christ did not follow the accepted methods of the other masters; He did not, like some, say, "Follow God", or, like others, "Follow nature", He said, "Follow me". The Christian therefore fixes his eyes upon his Master, not only the better to understand His teaching, but to follow His example, for, by following Him, he follows God. The following is of course, fraught with difficulty, for hard is the way taken by Christ, the Way of the Cross—the Passion, so important that in the Gospels it occupies at least one-tenth of the total story of His life; but it is for all of Christ's disciples the supreme rule of life.

These principles lead the reader to the description of the manner in which they were exemplified in the little community at Jerusalem in the days following the first Pentecost, when, under the guidance of the Holy Spirit, the Church lived a sort of care-free childhood. Then follows the study of the astonishing event of St. Paul's conversion, and the analysis of his spiritual life, so exactly modeled after Christ's, that he could say, "Follow me", for, like his Master, he at once practised and taught. His Epistles furnish us with his conception of the perfect life of the individual, as well as the principles of Christian social life. The individual and social teaching of St. Paul is completed by the doctrine of the Apostle St. John; while St. Paul insists much on "death to sin and burial with Christ", the teaching of John is more exclusively and gloriously of life, life in Christ eternally living and reigning, life of union with Christ.

The eight chapters of this little volume, which appear to be eight essays or lectures on the Christian life in the Church of the first century, are rich in doctrine, solid in thought, and presented in a clear, sober and vigorous style which charms the reader. It is a valuable addition to the excellent series "La Vie Chrétienne" published, with gratifying success, for the general reading public under the editorship of M. Maurice Brillant.

STUDIEN ZU FREDERIC OZANAM. Von Margarete Rischke. Comm. d. Goerres Gesellschaft: J. P. Bachem, Cologne. 1927. Pp. 73.

Frederic Ozanam's fruitful life has been abundantly illustrated by his sympathetic biographers in many lands. His fame rests chiefly in the popular mind upon his being the immediate founder of that

world-wide blessing to the poor, the Society of St. Vincent de Paul. His friendships with such men as the abbés Gratry, Lacordaire and kindred noble minds throw a charming halo about his career, brief as it was. But in all this we find the emphasis laid upon his philanthropy and the apologetic work it suggested and implied. Recently, through the zealous energy of members of the Goerres Society, some letters and casual writings have been brought to light which show Ozanam to have been an important factor in the political world of his day, that is during the crucial period of European reconstruction in the first half of the nineteenth century. Again his work as a promoter of Catholic aspects of science in the schools of Lyons and Paris has been but scantily noticed until M. Rischke in the interest of the Goerres Society obtained from forgotten sources in German libraries, and incidentally from hitherto unpublished letters addressed to the apostate Doellinger, fresh light upon the truly heroic figure of Ozanam which many students of religious history will be glad to find here briefly commented upon.

A HISTORY OF THE SEAL OF CONFESSION. By the Reverend Bertrand Kurtscheid, O.F.M., D.D. Authorized Translation by the Reverend F. A. Marks. Edited by Arthur Preuss. B. Herder Book Co., St. Louis. 1927. Pp. xxxi—341.

The original of this work appeared first in 1912 and the present translation with the notes and additions of the author is not really a translation but a revision of that edition. Strange as it may appear, the subject of the Seal of Confession has been neglected by historians to a degree that finds little explanation. In recent years, however, the sacrament of Penance has received so much attention at the hands of historians that the obligation of silence as a necessary part of the secret confession of sin could no longer be neglected. The author has dealt with the matter in a very brief but comprehensive manner. After he has discussed briefly the history of the obligation of the seal from the earliest times of the Church, he takes up the subject of the seal in canon law and theology, and then passes on to the question of the seal of confession in civil law. In dealing with the historical phases of the question it was not possible to do more than summarize the findings of other authors who had investigated cognate phases of the subject—public confession and public penance. His gleanings in this field on the subject of the seal in the early Church are meagre, and his general conclusion is that " it is not surprising we meet with no regulations regarding the seal of confession in the first centuries ".

Indications of the observance and enforcement of silence on confessors become increasingly more numerous after the fourth century until the time of Pope Leo I whose letter to the bishops of Campania, Samnium and Picenum may be called the first papal decretal safeguarding the seal of confession. The observance of the seal developed concurrently with the disappearance of public penance for private sins and in a comparatively short time became the recognized discipline of the Church. The author follows in considerable detail the course of ecclesiastical law on the seal during the middle ages, and calls attention to the fact that the canons of the Lateran Council (1215) is a summary of laws that had been observed for centuries before.

The section devoted to the canonical and theological phases of the question of the seal places at the disposal of the canonist and the theologian a mass of information not easily accessible elsewhere. The chapter on the seal in civil law is short but satisfactory. It contains a summary of the laws and the procedure followed by the principal nations on the subject.

Literary Chat

The February issue of the *Month* (London) has an article on Bernadette Soubirous, the youthful apostle of Lourdes, which bears a lesson that needs to be deeply treasured in our judgment of true sanctity. Fr. Herbert Thurston, S.J., the writer of the article, is known not only for his wide erudition, but also for a keenly critical mind that does not hesitate to state facts touching reputed holiness even when they tend to destroy certain cherished prejudices of believers in pious traditions. In the present case his scrutiny, on the contrary, elevates the simple shepherdess of Massabieille by showing how all through her life she shunned notoriety and avoided in every way drawing attention upon herself, a feature which singularly contrasts with the prevailing methods of advertising virtue to-day.

The Pontifical Roman Seminary, through its professorial faculty, has undertaken the publication of a new periodical under the title *Apollinaris—Commentarium Iuridico-Canonicum*. It is to appear in five instalments annually, of eighty-five pages each, containing, besides canonical documents of the Holy See and the Sacred Congregation of the Council, articles on civil jurisprudence, studies and consultations concerning pastoral legislative acts. The magazine is attractive in appearance and supplements official publications meant for students of canon law and other executives of episcopal curias. (Subscription: 50 lire—Piazza S. Apollinare, Rome.)

Fruitful apologetic work has been done by those of our Catholic journals which have published a translation of the *Lenten Pastoral* by the Cardinal Archbishop of Munich, urging the habitual reading and study of the Gospels among the laymen and especially in the family circle. Cardinal Faulhaber shows the close relations that exist between familiarity with the evangelical teachings and an intelligent appreciation of the practice and precepts of the Catholic Church. The Gospels are not only a record of the

facts upon which the Catholic religion is based, but also a summary of the principles which govern the moral life of every true Christian. They combine instruction in the fundamentals of religion and a manual of prayer and meditation superior to all other prayer books. The need of suitable commentaries in order to realize this purpose of the inspired New Testament is likewise emphasized, and the diocesan priests are reminded of the duty to help their people to a right use and understanding of the Gospel text.

The initial number of *The Catholic Choirmaster* for 1928 is a credit to its conductors and supporters. Its historical survey informs, corrects, and encourages. Its illustrations are a model of musical typograhy. Its subscription price is so moderate as to accuse any pastor who neglects to secure it for the guidance of his church choir. A musical supplement of a Unison Mass by the Rev. G. V. Predmore in honor of *Christ Our King* accompanies the number. We note that, as in many other things of importance to religion, the communities of nuns take a leading and determined stand in the matter of reform by banishing unchurchly music from choirs of women.

We cannot but welcome all efforts to discover the right manner of presenting religious truth to little children. The unusual activity now perceived in the field of Catechetics is the result of discontent with mere recitation of Catechism. An article in the April issue of the REVIEW sets this forth with emphasis as regards the religious instruction of the country children. The Rev. M. D. Forrest, M.S.C., undertakes in *Talks With Little Children*, a pamphlet of 32 pages, to teach religion by using the words of children. (The Paulist Press, New York.) The author speaks as follows: "The present pamphlet is intended to be a companion to those chapters of the Catechism which are now used in instructing First Communicants. I have covered all of those doctrines which children should know in making their first Confession and in receiving their First Communion. Throughout the pamphlet I have striven to use the simple language of children." The form of direct address is preserved in the instructions which relate to God, creation, the Blessed Trinity, the Incarnation, the Resurrection, reward and punishment, Confession and Holy Communion.

L'Année Préparatoire à la Communion Solennelle, by the Abbé Paul Delbant (Aubanel Fils Aîné, Editeur, Avignon; 1927; pp. 160), gives us an interesting view of First Communion traditions in France. After Pius X's promulgation of the new rules concerning the First Communion of children, many of the French bishops had to find some sort of compromise by which the Roman decrees would be observed to the letter without too abruptly conflicting with the age-long custom among the French of celebrating the First Holy Communion of their children as an important family event. So now, in accordance with the new discipline, the children receive their First Holy Communion privately on reaching the "age of discretion", and, after that, continue their attendance at Catechism until the age of eleven or twelve, when they are admitted to "Solemn Communion", a ceremony which embodies the traditional features of the erstwhile "First Communion" — family reunion, white dresses, candles, procession, renewal of baptismal promises, consecration to the Blessed Virgin, etc. This institution, duly approved by the Holy See, has been most effectual in removing the popular objections to the early First Communion of children. Abbé Paul Delbant's *L'Année préparatoire à la Communion Solennelle* is an excellent little manual for the priest directing a class of children preparing for their Solemn Communion. Its aim is to give the children a more intimate knowledge of the sacred person and life of our Lord. In simple, fatherly language it offers familiar instructions on the Life of Christ, explaining the principal passages of the Gospels, always with reference to the Holy Eucharist, and showing in Jesus, not only a living person of long ago, but one who is still with us, living and loving, with

the same understanding, the same healing power, the same mercy and kindness, as he had when walking the streets of Capharnaum or of Jerusalem. Each lesson is illustrated by simple stories of faith and devotion to the Holy Eucharist. A year of such preparation, making children know, understand and love Christ, is bound to leave in their hearts a profound impression which the storms of after-life may never completely obliterate. The book is dedicated to the Cardinal Archbishop of Paris, who warmly recommends its method in his prefatory letter.

Father Theo. Labouré, O.M.I., has just published a version of the Proper for the Sundays of the year adapted to the capacity of any choir. And in a separate print he publishes an organ accompaniment. The author complains in his Preface that it is practically impossible for ninety per cent of our choirs to sing the Proper as church law strictly requires whenever High Mass is celebrated. (Published by the author, 1114 Chartres Street, New Orleans, La.) He offers simple melodies in harmony with the seasons of the year and makes it easy to sing the Proper in the official chant of the Church whenever it is possible at all to have High Mass.

The religious survey still continues as a factor in college life. *Spiritual Searchlights,* from Villanova College, and *The Seventh Annual Religious Survey* from Notre Dame University contain interpretations of the student mind in relation to faith problems in piety and character-building.

The Prayers of St. Gertrude and St. Mechtilde translated by the Rev. John Gray furnish an edifying insight into the thirteenth-century piety of these two Sister Benedictine Saints. (*O Beata Trinitas,* B. Herder Book Co.). The little volume is well bound in cloth. We read in the Introduction: "Those who know their Missal best will soonest fall into the stride and breathing of the prayers of Gertrude and Mechtilde; and they will indeed be well advanced in the science of prayer who do not learn something about the ways of God from every page." A spurious edition of the prayers was published in the seventeenth century and it has reappeared in many languages. The text in the little volume at hand is taken from the authentic Solesmes edition of the Revelations of the two saints.

Three little pamphlets are at hand from the Queen's Work Press (St. Louis), all three from the pen of the Rev. Daniel J. Lord, S.J., Editor of the *Queen's Work—The Call of Christ,* a study of religious vocations for young men; *Shall my Daughter be a Nun?* and *My Friend, the Pastor.* The last named is an interesting interpretation of the thoughtless comment on clerical life that one hears from time to time. The second one may be used with good effect where parents offer selfish objection to the religious vocation of a daughter. The first interprets particularly the appeal of the vocation to a religious life. It indicates the following elements in that vocation: 1. the conviction — intellectual, not emotional—that religious life is the "best life for me"; 2. the necessary physical, mental and spiritual qualifications; acceptance by a religious order.

The sign of the Cross is for all Catholics the most familiar act of faith; but few indeed know anything of its origin or past history, and too many make it without sufficient advertence to its sacredness and dogmatic significance. In the first part of his short volume, *Le Signe de la Croix,* Abbé Roger supplies useful information on the history of the sign of the Cross, which he traces back to the dawn of the Christian era through significant texts gleaned from the early Fathers. The second part studies the use of the sign of the Cross in the liturgy of the Church, chiefly at Mass and in the administration of the sacraments and sacramentals. In the third part, the obvious spiritual effects of the sign of the Cross are summarily described. The little volume would supply priests with ready matter for a few good and much-needed instructions on that familiar practice of Catholic devotion. (Aubanel Fils Aîné, Editeur, Avignon; 1927; pp. 86.)

Joseph Burel's *Anciennes pratiques de Dévotion* furnishes in one hundred pages agreeable information on certain curious devotions practised in those times to which we refer with reason as "ages of faith". Several of these devotions may appear somewhat puerile to the more sophisticated modern mind; but they are all indications of simple and strong faith in the power of Christ and the saints. We may well regret that few of them remain. Because the so-called Reformers heaped sarcasm and ridicule on the worship of saints and relics, the Church seems to have discouraged among her children practices excellent in themselves which might be open to misinterpretation on the part of her adversaries. Reading about these early devotions, even in such a sketchy study, is refreshing to the truly Catholic heart. (*Anciennes Pratiques de Devotion;* par Joseph Burel. Aubanel Fils Aîné, Editeur, Avignon; 1927; pp. 103.)

A Jesuit writer, Fr. Joseph Stiglmayr, of the theological faculty at the famous Ignatius College of Valkenburg (Holland), throws new light suggestive on the true authorship of the *Areopagitica,* hitherto vaguely attributed to St. Dionysius, who was converted by St. Paul and subsequently became Bishop of Athens. Later accounts have identified him with the martyr bishop of Paris, and critical opinion has pointed to Proclus the neo-Platonist of the fifth century as the most likely substitute for the pseudo-theologian who speaks of himself as being the Areopagite. Fr. Stiglmayr, who has for years made a close study of the Epistles and other literary relics current under the name of St. Denis, finds a very close resemblance between the personal views and the literary style of the writer of the Areopagitica and the Patriarch Severus of Antioch of the early sixth century. Although the latter was known to be a defender of the monophysite heresy, it is difficult to mark the rather vague lines of distinction which at the time characterized the expressions of theological orthodoxy. The question is fully discussed in *Scholastik,* the quarterly organ of the Jesuit scriptorium, published by B. Herder and Co. of Freiburg Brisg. (N. I, 1928).

La Prière pour les Prêtres dans la Sainte Liturgie is a timely little tract. At no time in the history of the Church was there greater need of saintly, learned priests, and we need more priests. A veritable crusade of prayers has been started in many places for a multiplication of vocations to the priesthood. Here we have, by an anonymous seminary professor, a little brochure replete with most excellent instruction on that all-important subject. If prayer is, as we believe, the most effective means of obtaining from God the grace of ecclesiastical vocation to many, no prayer can be better than the official prayer of the Church. Starting from that principle, the pious author turns for us the pages of the Roman Missal, and demonstrates by quotation and translation how rich the sacred liturgy is in prayers for the priesthood. (Aubanel Fils Aîné, Editeur, Avignon; 1927; pp. 143.)

Mary, Mediatrix of All Graces for All Men, by Louis J. Ware, S.T.D., LL.D. (Frederick Pustet Co., New York; 1928), is a reprint of articles which appeared in the *Acolyte* during the year 1927. They offer a theological interpretation of the relation of the Divine Mother to the distribution of grace. The conclusion in support of which the author reviews a wide range of authoritative theological literature and papal pronouncements is that "the Blessed Virgin as an associate with her Divine Son is Mediatrix of all grace for all men both in the economy of acquisition and of distribution".

Frederick Pustet has recently put out a new Missal (*Missale Romanum Parvum;* 1927; pp. 565). It is in black cloth binding and contains Masses of the Sundays and of all those feasts which can occur on Sunday. The entire proper is given for feasts which are of double major or of higher rank; only the orations for those of lower rank. As a Sunday Missal therefore it is complete. The mechanical make-up is of the usual Pustet standard. Priests may find this

handy Missal useful for meditation and for reference in the preparation of sermons. It will serve a good purpose in the hands of lay people who can follow the Latin and who wish not only to pray during the Mass but to pray the Mass. One can foster the rapidly developing Liturgical Apostolate by placing such books in the hands of Catholic students who are familiar with the Latin and who desire to enter more intimately into the liturgical life of the Church.

The Macmillan Company gives us the third edition of *The Small Missal* in 442 pages. It contains the Proper of all the Sunday Masses and the principal Feasts of the year in Latin and in English, the Ordinary of the Mass in both languages and the English texts of the Epistles and Gospels. In addition a summary of Christian doctrine, a collection of prayers for private devotion and an excellent Index will be found.

Literary evidences multiply of the growing interest in and attachment to the liturgy of the Church. The most recent to come to our notice is the *Little Flower Missal* (The Kaufer Co., Seattle and Tacoma, Washington; Vaucouver, B. C., Canada), which is right up to the minute in that it contains, besides the Mass of St. Teresa of the Holy Child Jesus, the Masses of the Holy Family, St. Gabriel, St. Raphael, St. Irenaeus and others. The various editions of the Missal are at once an edifying and heartening sign that the laity are more and more using the Church's own official prayer book at Mass.

Books Received

SCRIPTURAL.

THE LIFE OF CHRIST. A Historical, Critical and Apologetic Exposition. By the Rev. L. C. Fillion, S.S., Consultor of the Biblical Commission. Translated by the Rev. Newton Thompson, S.T.D. B. Herder Book Co., St. Louis and London. 1928. Pp. xvi—647. Price, $4.00 *net*.

THE JOURNEYS OF JESUS. Compiled from the Gospel Narrative. By Sister James Stanislaus, of the Sisters of St. Joseph of Carondelet, St. Louis, Missouri. Books Two and Three. With illustrations after Bida. Ginn & Co., Boston, New York, Chicago, London, Atlanta, Dallas, Columbus, San Francisco. 1928. Pp. xi—201 and xi—179. Price, $0.72 each.

EVANGILE SELON SAINT LUC. Traduit et commenté par les PP. Albert Valensin et Joseph Huby, S.J. (*Verbum Salutis*, III.) Sixième édition. Gabriel Beauchesne, Paris. 1927. Pp. xvi—457. Prix, 26 *fr.* 40 *franco*.

EVANGILE SELON SAINT JEAN. Traduit et commenté par le P. Alfred Durant, S.J. (*Verbum Salutis*, IV.) Sixième édition. Gabriel Beauchesne. 1927. Pp. liii—591. Prix, 26 *fr.* 40 *franco*.

THEOLOGICAL AND DEVOTIONAL.

CHRISTIAN MARRIAGE. By the Rev. E. J. Mahoney, D.D., Professor of Moral Theology at St. Edmund's College. Introduction by the Right Rev. James A. Duffy, Bishop of Grand Island, Nebraska. (*The Treasury of the Faith Series:* 30. General Editor: The Rev. George D. Smith, Ph.D., D.D., Professor of Dogmatic Theology at St. Edmund's College, Old Hall.) Macmillan Co., New York. 1928. Pp. ix—93. Price, $0.60.

MARY, THE MOTHER OF GOD. By the Rev. O. R. Vassall-Phillips, C.SS.R. Introduction by the Rt. Rev. Hugh C. Boyle, D.D., Bishop of Pittsburgh. (*The Treasury of the Faith Series:* 15. General Editor: The Rev. George D. Smith, Ph.D., D.D., Professor of Dogmatic Theology at St. Edmund's College, Old Hall.) Macmillan Co., New York. 1928. Pp. ix—85. Price, $0.60.

THE SCAPULAR OF OUR LADY OF MT. CARMEL (The Brown Scapular.) Its History and Its Privileges. By the Most Rev. P. E. Magennis, Ord. Carm., Prior General. M. H. Gill & Son, Ltd., Dublin. 1928. Pp. 36. Price, *two-pence.*

IRELAND'S TRIBUTE TO ST. FRANCIS. Seven Lectures on Franciscan Subjects. Edited by the Rev. Gregory Cleary, O.F.M. M. H. Gill & Son, Ltd., Dublin. 1928. Pp. vii—148. Price, 3/6 *net.*

HISTOIRE DE LA DÉVOTION AU SACRÉ-CŒUR. III: Paray-le-Monial. Par A. Hamon, S.J., Docteur ès Lettres. Gabriel Beauchesne, Paris. 1928. Pp. 463. Prix, 30 *fr.*

FORMATION DE L'ENFANT PAR LA CATÉCHISME. Par P. Boumard, Vicaire à Saint-Sulpice, Directeur de Catéchisme. II: Le Petit Catéchisme.—Le Grand Catéchisme.—La Petit Persévérance. P. Lethielleux, Paris—VI^e. 1927. Pp. 286. Prix, 8 *fr.* 40 *franco.*

VERS LA PERFECTION CONJUGALE. Après le Mariage. Par le R. P. F.-A. Vuillerment, des Frères Prêcheurs. P. Lethielleux, Paris—VI^e. 1928. Pp. 256. Prix, 10 *fr.* 75 *franco.*

LE CONSOLATEUR VIENDRA. Par Lucienne Bouillon. P. Lethielleux, Paris—6^e. 1926. Pp. 67. Prix, 5 *fr.* 45 *franco.*

ST. JOSEPH'S MONTH. Reflections for Every Day in March. By Sr. M. Emmanuel, O.S.B. B. Herder Book Co., St. Louis and London. 1928. Pp. ix—253. Price, $2.00 *net.*

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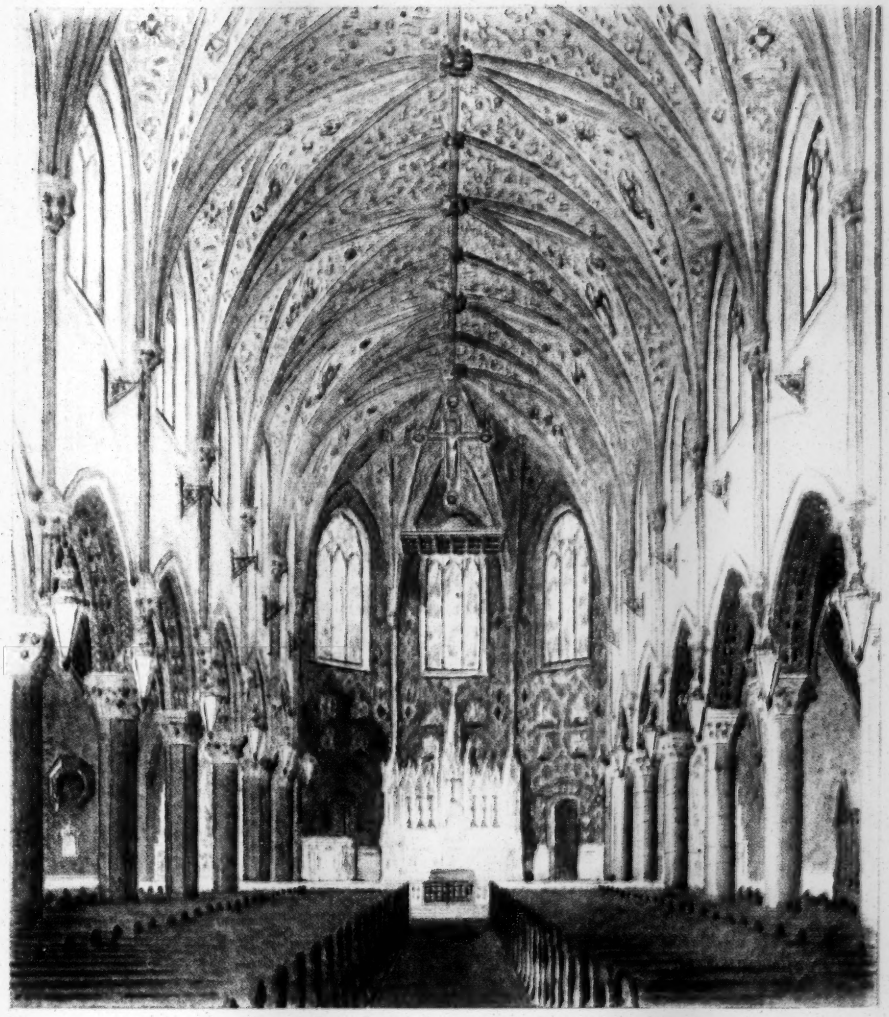

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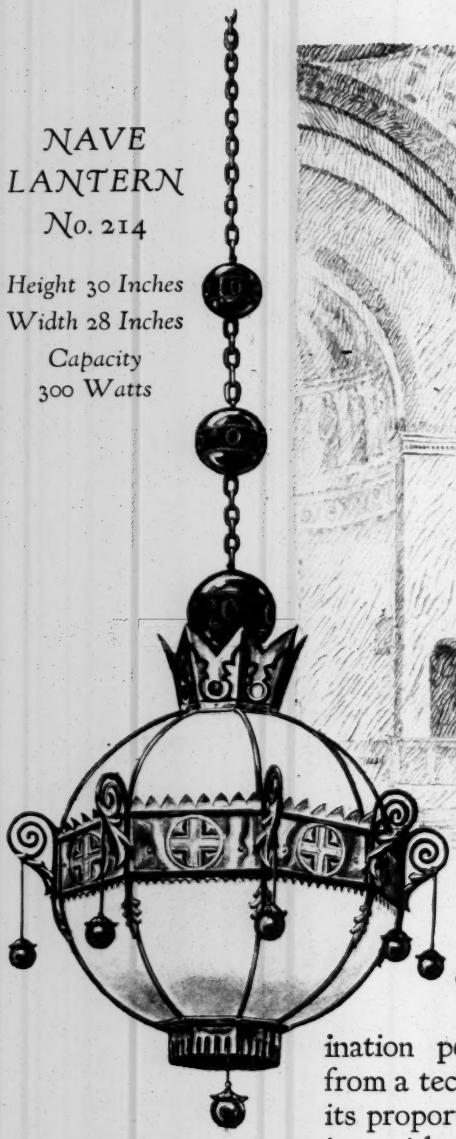

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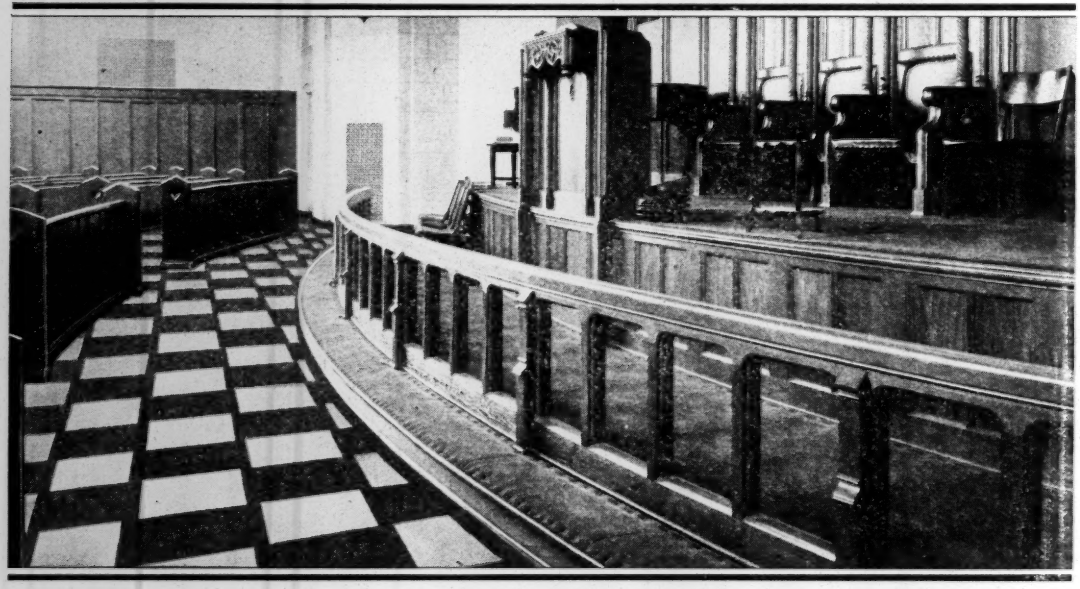

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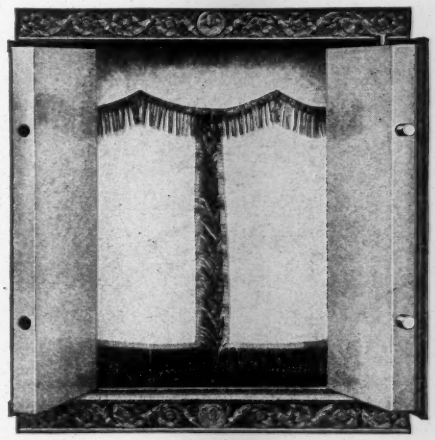

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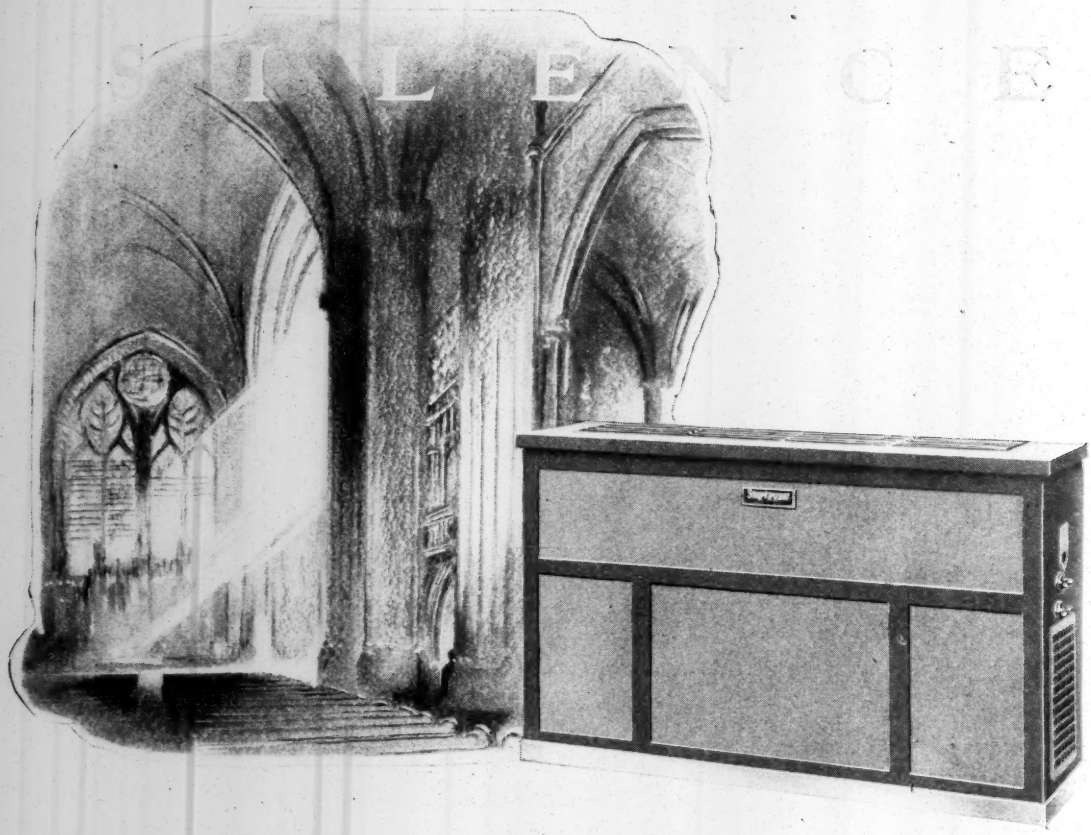

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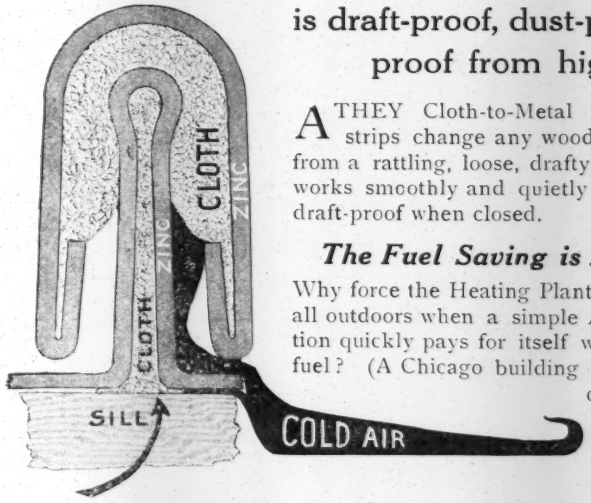

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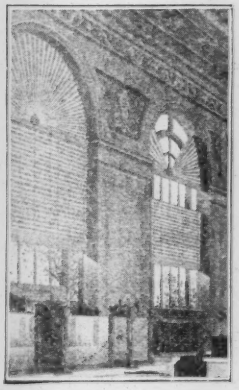

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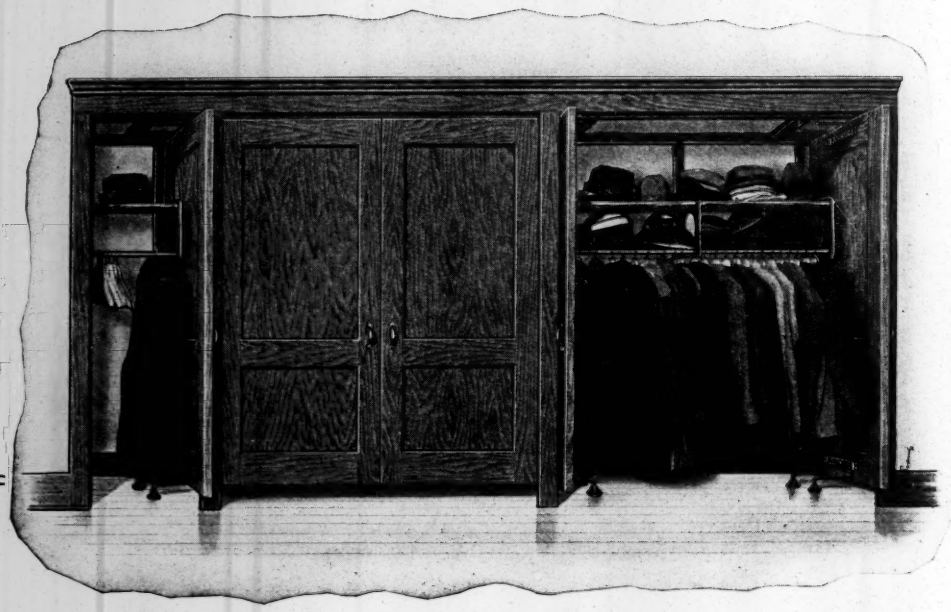

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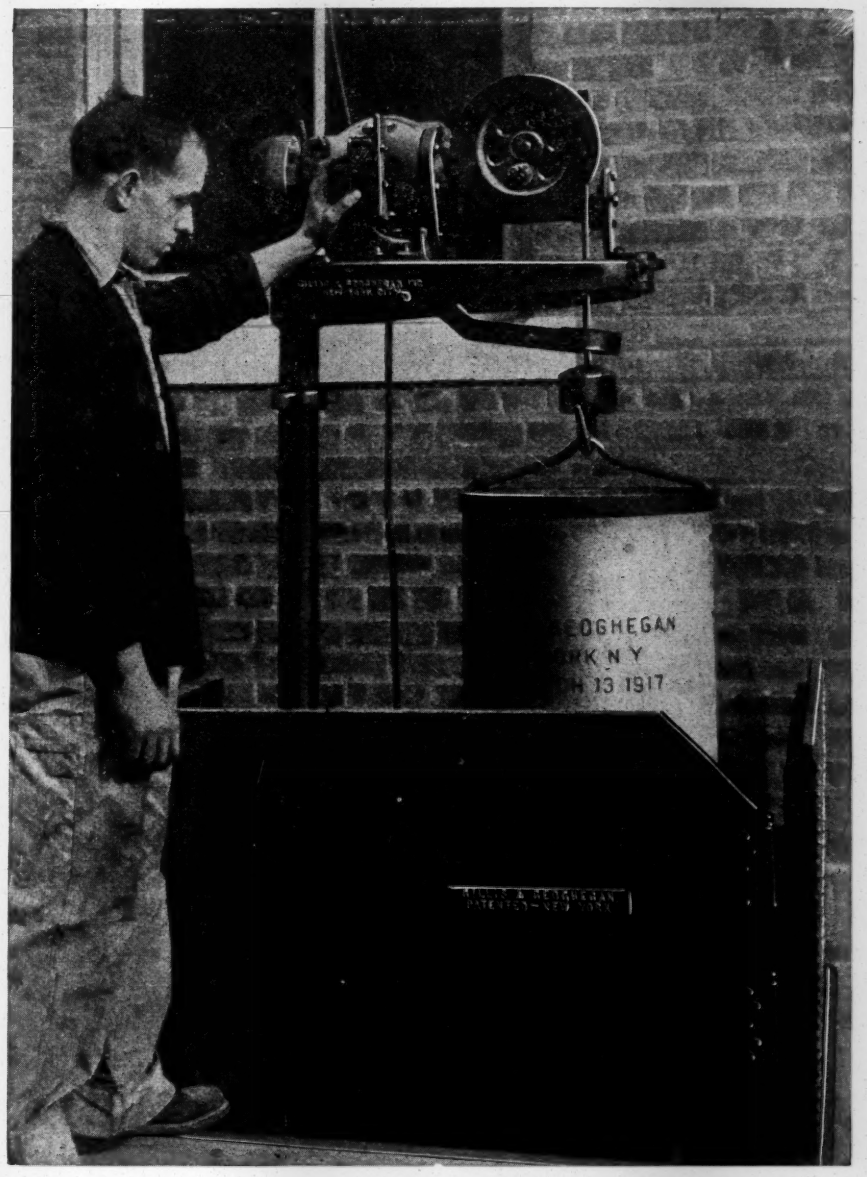

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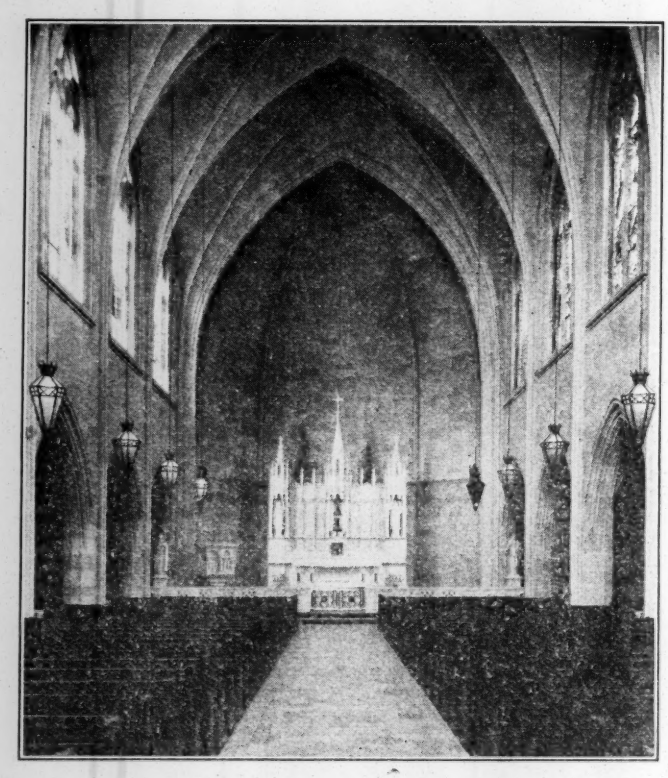

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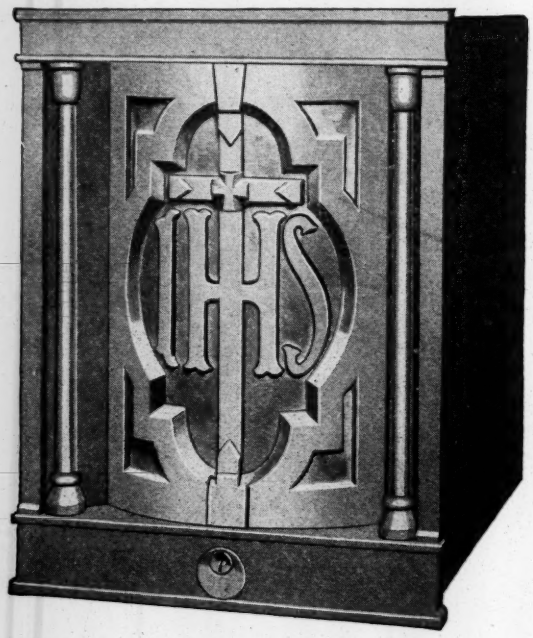

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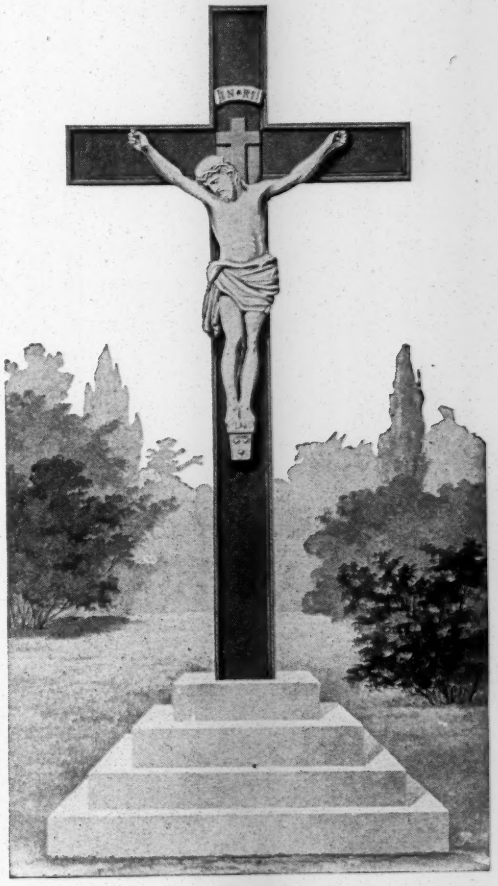

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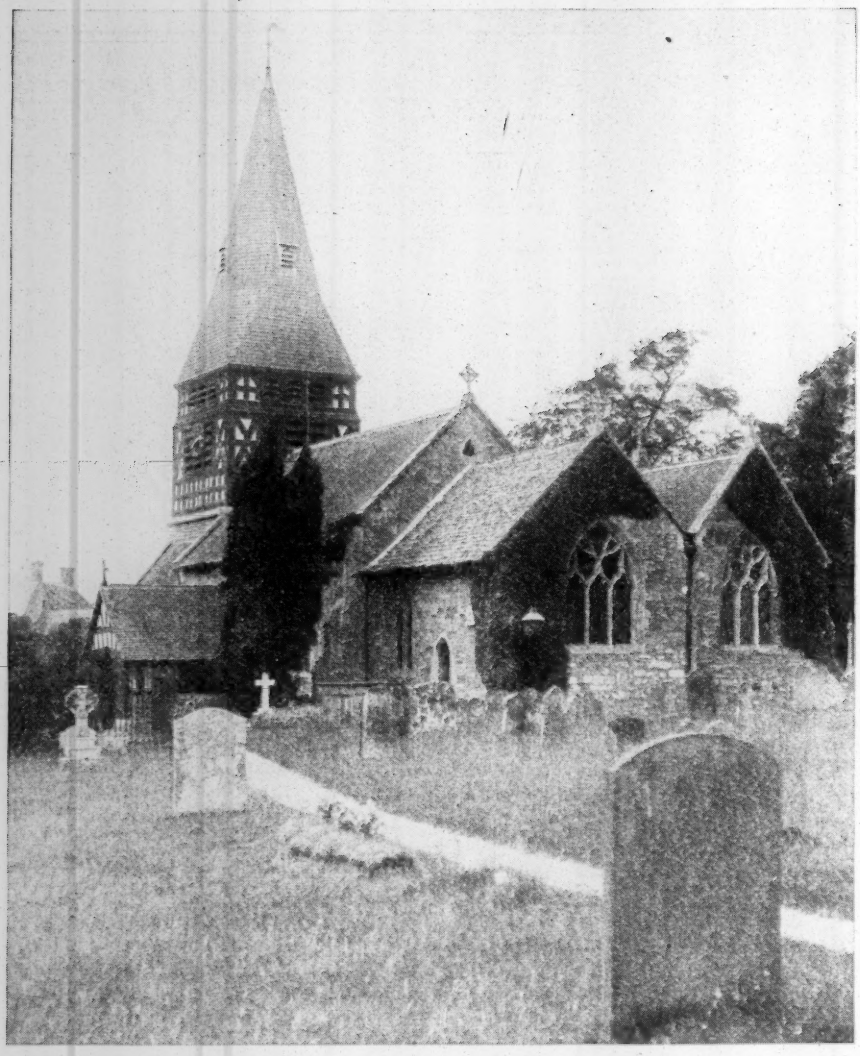

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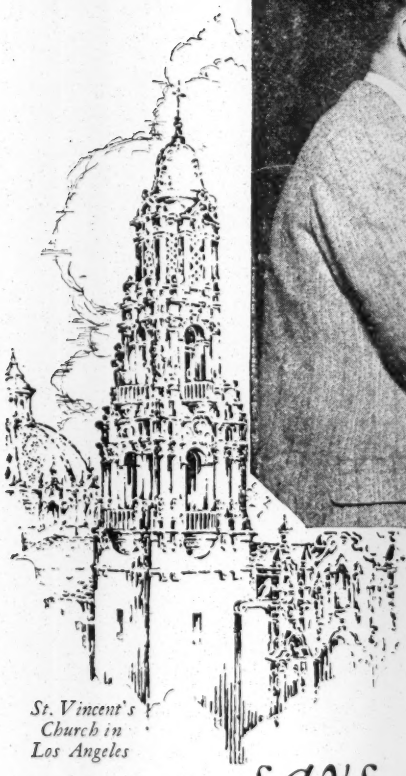

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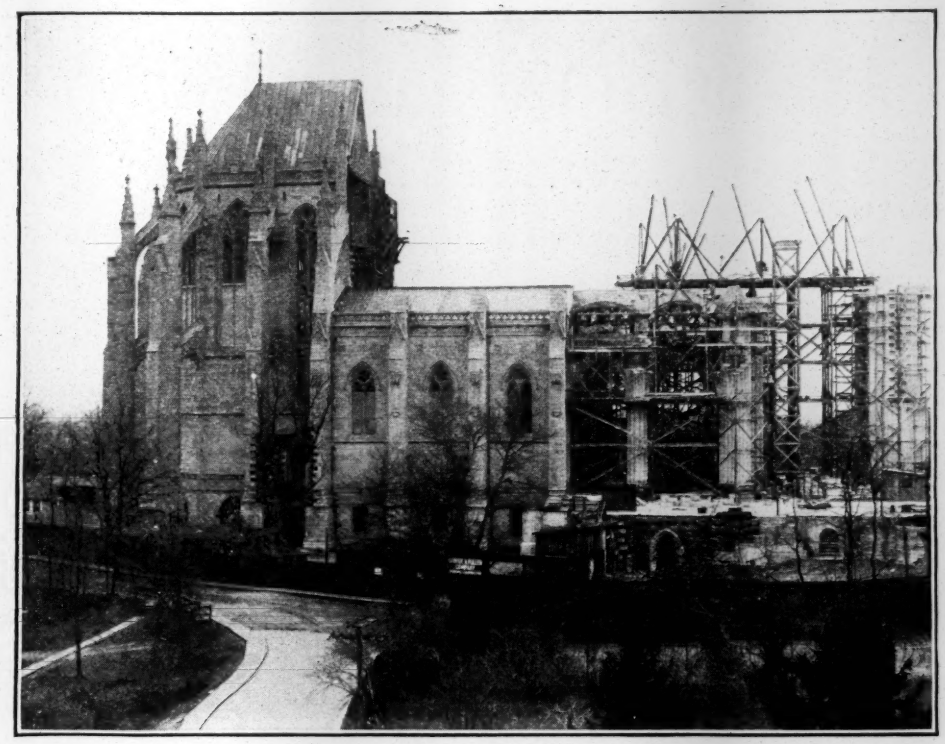

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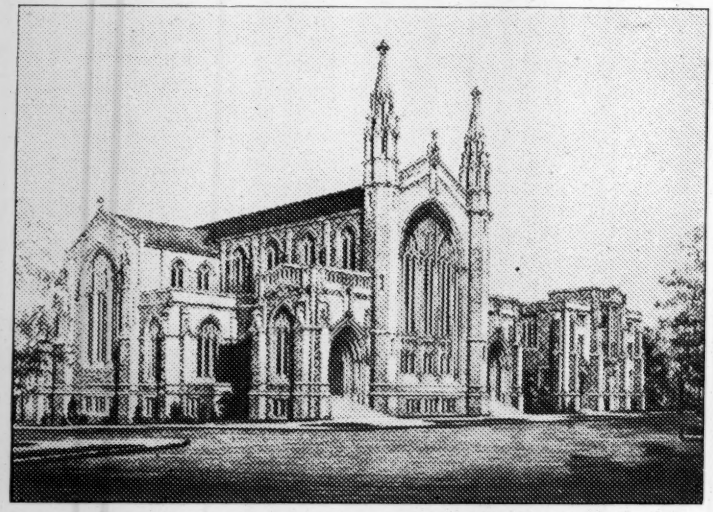

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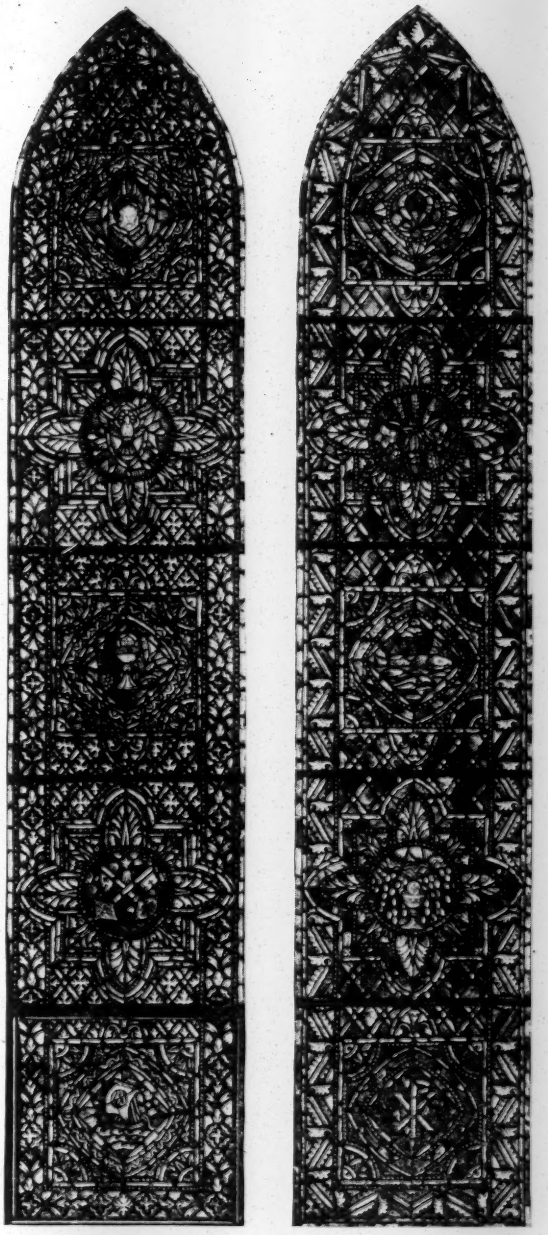

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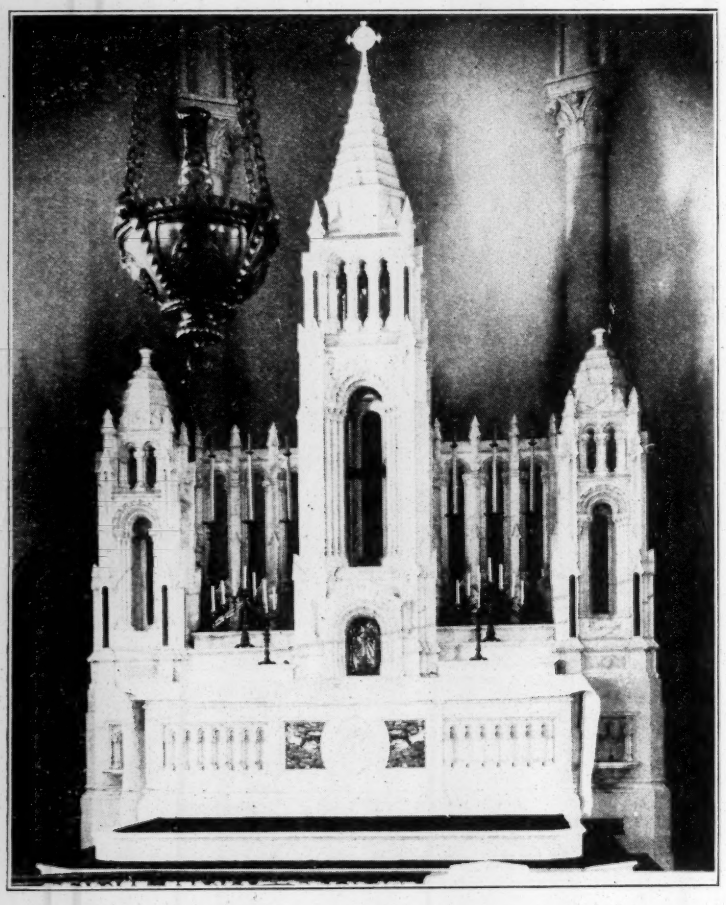

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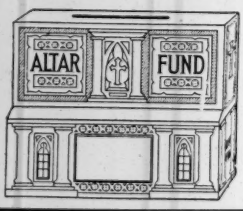

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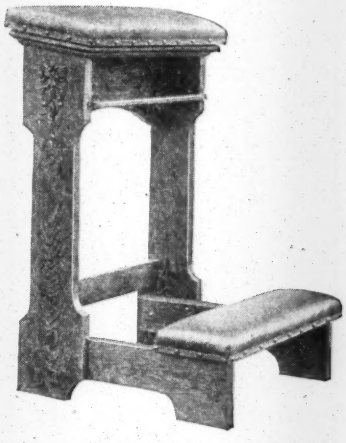

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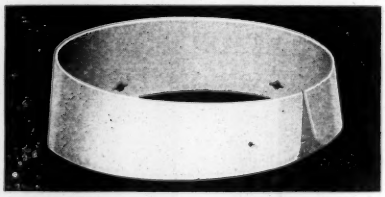

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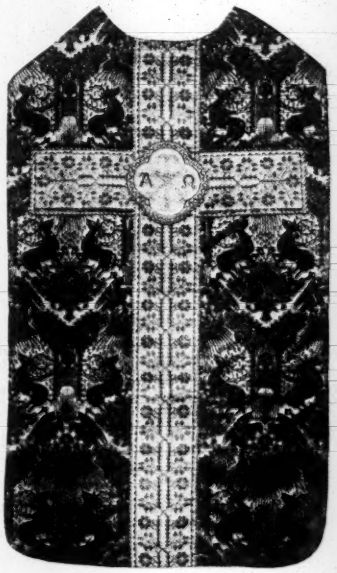

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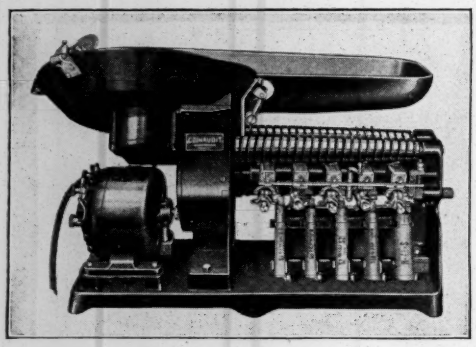

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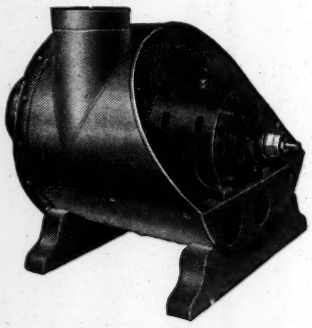

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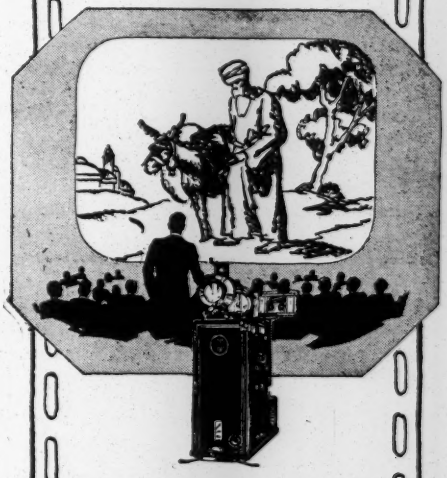

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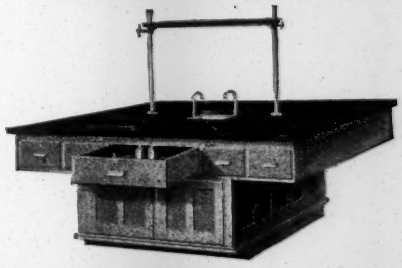

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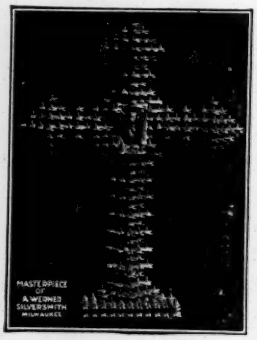

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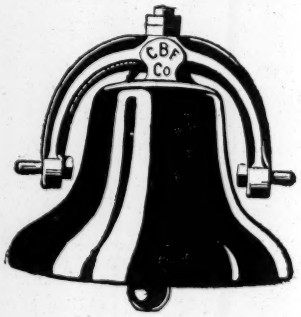

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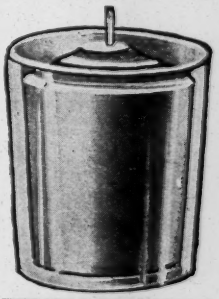

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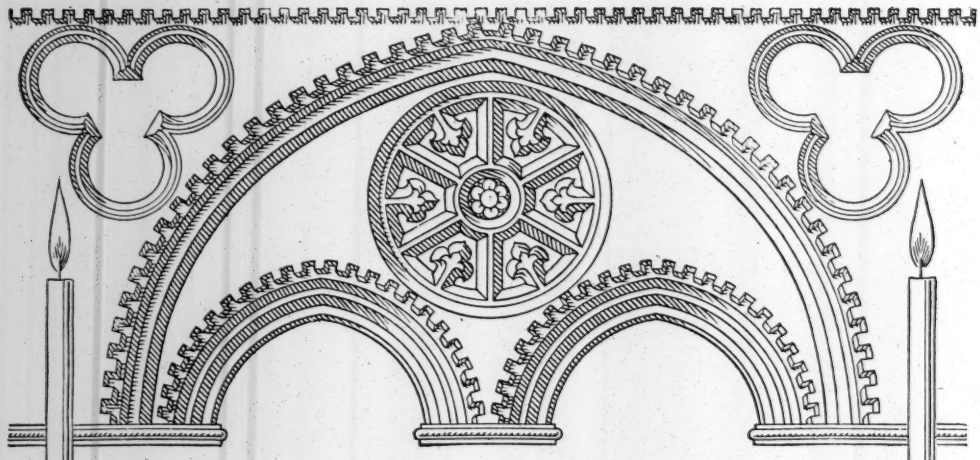

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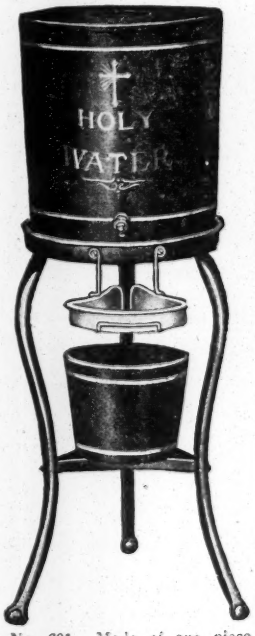

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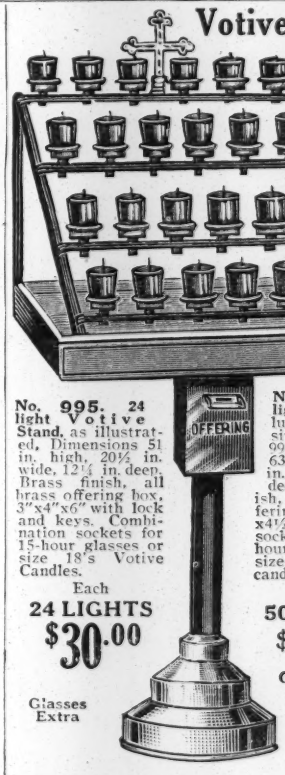

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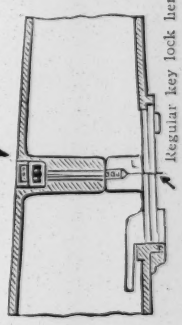

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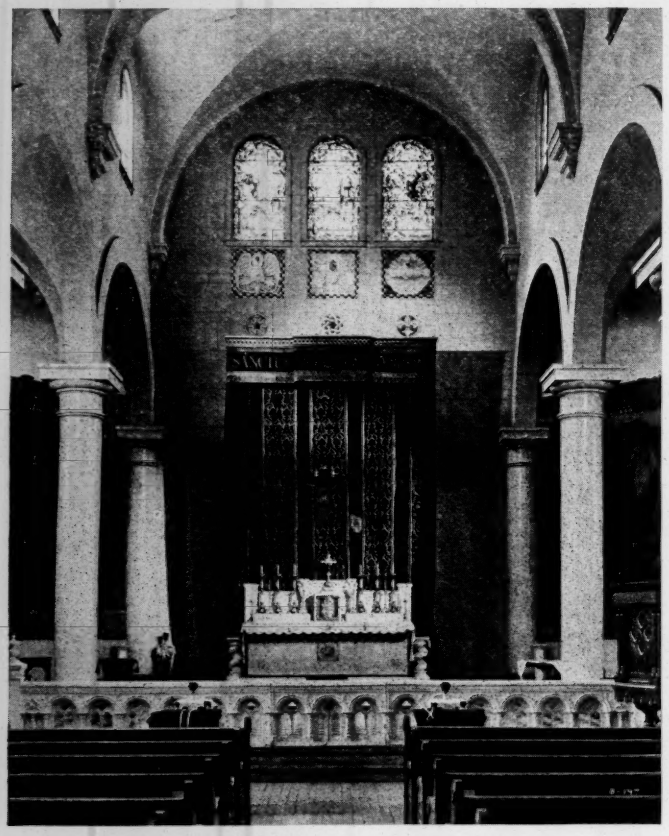

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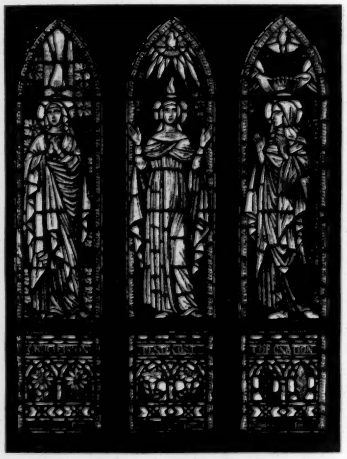

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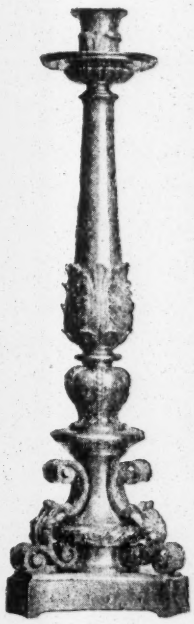

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